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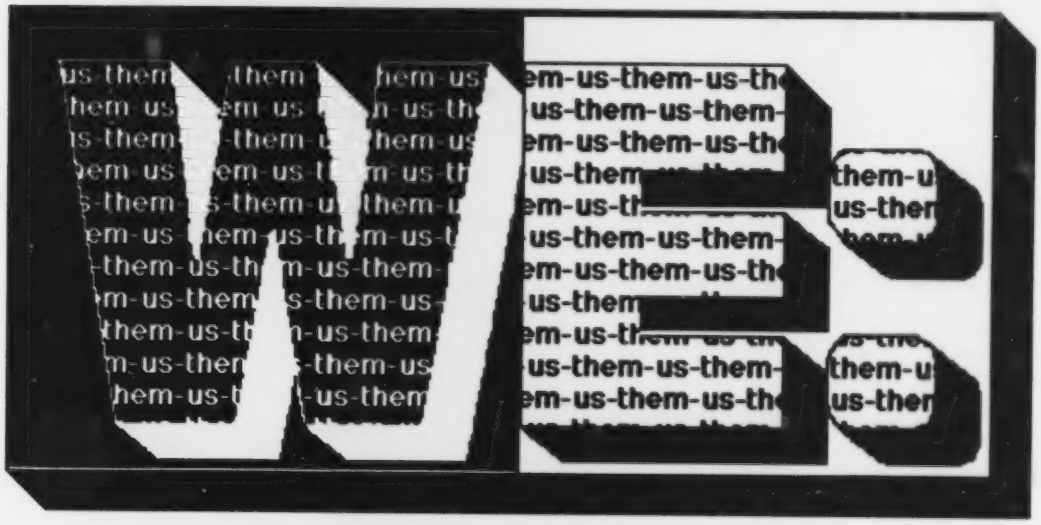
ABSTRACT

This document is a curriculum module on the theme of tolerance for upper elementary and middle school students. The lessons provide opportunities for students to develop knowledge about issues and events of intergroup relations, increase student awareness of the dynamics of intolerance, and help students build a framework for developing their thinking about these issues. The module is divided into five sections. Section 1 is an invitation for all teachers to reflect on a personal commitment to create a classroom where it is safe to discuss issues of tolerance, where all viewpoints are addressed and heard. A sample letter to parents is included. In section 2, "Language and Permission," students perform a skit, explore the challenges of defining tolerance, and reflect on the positive and negative power of words. This section is especially helpful in creating a classroom environment of trust. In section 3 students look at how hurtful racial and religious intolerance is, personally as well as on a global level. In the fourth section students begin to identify disrespect in their own lives and practice ways to develop a more respectful approach. In section 5, "The United Nations and Rights," the students look at what an international organization has said and done about dignity, respect, and human rights on a global scale. In section 6 students identify agents of change and then reflect on how they, individually, can change when intolerance appears. The last section is a list of age appropriate selected resources on the United Nations. (DK)

ED 363 534

# LESSONS ON EQUAL WORTH AND DIGNITY




# THE UNITED NATIONS AND HUMAN RIGHTS

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by
RoAnne Elliott

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Educating for Peace Project

United Nations Association of the United States of America

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# WE:

## LESSONS ON EQUAL WORTH AND DIGNITY, THE UNITED NATIONS, AND HUMAN RIGHTS

**RoAnne Elliott**

**assisted by**
**Mary Eileen Sorenson**

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# INTRODUCTION

Welcome to **WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights**, a curriculum module on the theme of tolerance for upper elementary and middle school students.

The lessons provide opportunities for students to develop knowledge about issues and events of intergroup relations, increase student awareness of the dynamicss of intolerance, and help students build a framework for developing their thinking about these issues.

In Section I, **Teacher to Teacher,** there is a special invitation for all of us as teachers to reflect on our own committment to creating and maintaining a classroom that is a safe place for students to discuss issues of tolerance both on a personal as well as community level, whether local or global. There is also a challenge to us as educators that all viewpoints are addressed and heard, and that students be free to express their own thoughts and feelings in a respectful and caring atmosphere. In this section, there is a sample **Letter to Parents**, inviting them to be partners in looking at the issues of tolerance in the student environments and beyond.

In Section II, **Language and Permission,** students perform a skit, explore the challenges of defining tolerance, and reflect on the positive and negative power of words. This section is especially helpful in creating a classroom environment of trust. In Section III, **Hating and Hurting,** students look very carefully how hurtful racial and religious intolerance is, both in their own personal and school environments as well as on a global level.

In Section IV, **Respect,** students begin to identify disrespect in their own lives and practice ways to develop a more respectful approach. In Section V, **The United Nations and Rights,** the students look at what an international organization has said and done about dignity, respect and human rights on a global scale. In Section VI, **Change,** students identify agents of change and then reflect on how they, individually can change when intolerance appears in their own lives, or in their community, nation, or world.

The final Section has a list of **Selected Resources**, with special attention to materials that are age appropriate on the United Nations.

As Curriculum Coordinator of the Educating for Peace Project, I would like to thank teacher-author, RoAnne Elliott, for her creative, energetic and sensitive lessons. As primary writer, RoAnne translated the writing team's vision into a curriculum. A special thank you to members of that team, Minneapolis Public School teachers Dorothy Hoffman and Susan Gonzalez, University of Minnesota Education Professor, Walter Enloe, and St Paul Academy-Summit Schools teacher, Ken Simon.

Special appreciation go to the following who made the completion of this project possible. Interns Dan Meier and Cris Obst assisted in innumerable ways from computer help through research. Melanie Smith gave us valuable assistance in preparing the copy for printing. The United Nations Association of Minnesota provided office space and advise through the members of the Curriculum Development Project Education Committee. Jim Muldoon of UNA-USA provided leadership and support in the fundraising for, and the production of the module.

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Mary Eileen Sorenson, Curriculum Coordinator
Educating for Peace Project

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# SECTION I
## Teacher to Teacher

THERE ARE ALL KINDS OF PEOPLE IN OUR WORLD.
AMONG US WE HAVE DIFFERENT BELIEFS, ABILITIES,
PREFERENCES, AND WAYS OF SEEING THINGS.
WE EXPRESS OURSELVES DIFFERENTLY,
EAT DIFFERENT FOODS, CREATE DIFFERENT WAYS
OF LIVING AND HAVE DIFFERENT IDEAS
ABOUT WORK AND PLAY.

WE NEED TO ACCEPT THIS GREAT DIVERSITY AS A GIFT,
AN OPPORTUNITY FOR EACH OF US TO GROW INTO
THE BEST POSSIBLE HUMAN BEING.

TO BE TOLERANT IS TO BELIEVE IN
THE DIVERSITY AMONG US AS A
LIFE ENRICHING POSSIBILITY FOR EACH OF US.

RoAnne Elliott

## An Invitation and Challenge to You as Educator

This collection of lessons, entitled, **WE: Lessons on Equal Worth and Dignity, the United Nations, and Human Rights** , is foruse with students in the upper elementary and middle school grades. The following represent some important ideas to consider as you plan to use these materials:

Many of the lessons involve **students talking together** in pairs or small groups, and then sharing in the large group. Students need the **vocabulary** and **permission** to discuss the issues fully. In settings where discussions of race, ethnicity, religion and other sensitive subjects are frequent and engaged in freely, students will see these lessons as familiar and nothing out of the ordinary. But in some settings, the material in this curriculum may cause **discomfort, reluctance and silence**. Your role in those cases would be to **encourage and be patient.**

One way to **encourage discussion** is to define the group tasks very clearly and narrowly, keep the discussion groups very small, be sure that each group has at least one student who speaks up readily, allow plenty of time for small group discussion before asking students to share ideas with the whole class.

It is assumed sometimes that if students are in an integrated school environment, that they already know and understand the issues presented here, or that they possess an advanced level of tolerance for diversity. Or that this kind of learning is less relevant for students in highly homogeneous school settings.

These lessons were written with the idea that all **students in all types of communities could benefit from, and indeed need tolerance education**. It will be necessary for you to consider the needs of the group and to adjust the lessons accordingly.

Students need to be informed and given opportunities to think about and discusss tolerance, freedom and rights in a way that is relevant to their own experience. Whenever possible the **learning experience should be personal** with a recognizable bearing upon events and conditions in the lives of your students.

The lessons encourage students to respond to ideas and questions in terms of that which they know and expect in their own environment. Your **awareness of diversity issues which exist in the school and community,** will enable you to tailor the learning activities so that students can examine and respond to those issues. Occasionally, there are suggestions for other examples to be used in the lesson. Fell free to create your own or with your students create scenarios most appropriate to reach the objectives of the lesson.

**Journaling** is an important part of the work that students are expected to do with these lessons. Your frequent and personal responses to each student's journal entries, will encourage students to reflect on their learning and observations.

**Teaching** about tolerance is **not preaching** about it. It is very important that young people begin to understand the full range of **choices** that they have as they develop ideas, beliefs and patterns of action. They must also understand the possible outcomes, **consequences** and ramifications of their choices. It is the work of all of the institutions within which our children interact, to help them learn these things.

There is disagreement among educators about the degree to which we can eliminate intolerant attitudes from our students, or even whether that is an appropriate challenge for our schools. But we all agree as educators that we do have a **responsibility to inform and stimulate thought, action and growth in our young people.** It is also our responsiblity to help students inquire about the results of intolerance as recorded in history, and to imagine the possiblity of a world free of injustice.

This curriculum module endeavors to present information and ideas for students as they make their **choices** and develop their values. What role has racism played historically, (and what has that to do with our daily life experience?) How has intolerance affected individual men, women and children, and their communities? How would the USA be different today had intolerance not been a factor in its development? It is our **challenge** as teachers to bring these questions to light so that young people will consider them as they make their own decisions about the paths they will follow.

The goal is that students begin to **formulate the questions** relevant to their personal lives. How does my failure to communicate with people of that group affect my life and the life of my community? Does my avoidance of people I consider different enhance or deter my progress, my potential and that of my community? How am I affected when someone else suffers injustice? How can I empower myself to make important changes? Who are my mentors and positive role models for this kind of growth?

Please use these materials to help students **develop both cognitively and affectively** regarding tolerance. Our young people need knowledge, insight, fact and empathy to ask the pertinent questions. They need the ability to see themselves as having active, useful parts to play in an interdependent and richly diverse community. This knowledg,and these insights, facts, feelings and abilities are tools our young people will use to address intolerance in their own environment and beyond.

**RoAnne Elliott**

**"To be tolerant**
**is to believe in the diversity among us**
**as a life enriching possibility for each of us."**
RoAnne Elliot

Dear Parents

Your son or daughter is about to begin a curriculum entitled **We: Lessons on Equal Worth and Dignity, the United Nations and Human Rights**. The purpose of the materials is to inform and give students the opportunity to think about and discuss tolerance, freedom, and rights in a way that is relevant to their own experience.

The primary focus of the curriculum is, however, an exploration of tolerance and intolerance. The topic is looked at historically as well as relative to issues current today. It is also looked at from a very personal level, with activities designed to help students assess how issues of tolerance or intolerance affect them personally. This focus will take students into territory possibly never before entered in the classroom.

In asking your understanding and support of this curriculum it is important to know that its goal is not one of indoctrination or support of one value or attitude over another. To be tolerant does not suggest the identification with, or condoning of, another belief or lifestyle, but rather **to recognize and respect other's beliefs, practices, etc. without necessarily agreeing or sympathizing**. The curriculum will allow students to clarify, vocalize, and discuss their own thinking as well as hear the thinking of their classmates on a variety of issues related to tolerance/intolerance. We invite you to keep apprised of the issues being discussed in the classroom so that they can also be discussed at home and so that students can learn how you, the most important adults in their lives, think relative to them.

Please feel free to ask any questions you may have about the unit at its beginning and throughout its course. Clear communication between parent, student, and school is necessary to ensure the success of this study. Thank you, in advance, for your interest and support.

# SECTION II
# Language and Permission

The lessons in this section are meant to get students acquainted with the type of material that will be presented, to focus upon vocabulary, and to set a tone for study (lots of questioning, few absolutely right or wrong answers, controversy, freedom to express opinions, and plenty of opportunity to work together).

**Lesson 1 An Invitation to Learn**

A 'play' or dialogue among students
on the subject of tolerance,
to be read aloud.

**Lesson 2 The Tolerance Continuum**

Defines the terms 'tolerance' and 'intolerance',
and allows students to make determinations
regarding tolerance levels.

**Lesson 3 The Words That Hurt**

Lets students expose and defuse the 'hurt' words.

# LESSON 1
# *AN INVITATION TO LEARN*

**"The only way for us
to help ourselves is to help others
and to listen to each others' stories."**

**Elie Weisel, Holocaust Survivor**

**Objective:**
Young people will

* share their perceptions of tolerance levels and race relationships in their schools and community through a skit and discussion.

**Materials:**

* Handout #1 **Student Dialogue on Tolerance** (a skit), p. 7

**Set Induction:**
This is an introduction for students to the issues addressed by this lesson. It is a skit (see Handout #1 **Student Dialogue on Tolerance**) involving young people sharing their perceptions of tolerance levels and race relationships in their schools and community. There are 13 speaking parts. Select students to take those parts and have each wear a name tag showing name, grade and race/ethnic group.

Explain to the students that the purpose of reading the skit is to put them in the frame of mind for studying the issues presented in the lessons. After the skit, students will discuss what they have learned and explore possibilities for their own school and community.

**Time:** 1-2 class periods

**Learning Sequence:**
1. Arrange the room so that there is a fishbowl effect--small group of readers are in a circle surrounded by the rest of the class.

2. Have readers present skit.

3. Closure discussion:
   * What did the reporter learn about tolerance and about the community?
   * What did you learn, in light of the skit, about yourself, your school, community and about tolerance?
   * What did you learn that might be possible to do for you to do in your school and community?

## Handout #1
## Student Dialogue on Tolerance

**by RoAnne Elliott**

**Teacher Note:** You and your students may be aware of diversity issues which exist in your school or community. Adjust this skit accordingly. Recent examples are the treatment of Moslems and Arab merchants in Minnesota during the Gulf War; the controversy surrounding the building of a Buddhist temple in a Twin City suburb and the difficulties of a Spanish-speaking police officer in Willmer, MN among his own colleagues.

**Setting**: A high school classroom. A newspaper reporter has gathered a group of students, grades 6 -10, from several schools in this middle sized, culturally diverse community. The reporter has asked the students to discuss their perceptions of their town and their schools in terms of progress toward multi-cultural understanding and tolerance.

The reporter moderates the discussion. (The students volunteered to be involved after hearing that the reporter was looking for a group to interview on this topic. The students don't know one another. Only Roger and Jen go to the same school.)

**Cast:**

| | |
|---|---|
| The newspaper reporter | |
| Jason | 9th grader, black |
| Tara | 6th grader, white |
| Lili | 8th grader, Latina |
| Joanie | 10th grader, black |
| Mary | 6th grader, white |
| Josh | 8th grader, white |
| Linda | 7th grader, Asian |
| Jen | 9th grader, black |
| Roger | 10th grader, white |
| Lara | 6th grader, white |
| Andrew | 8th grader, black |
| Michael | 7th grader, Native American |
| Tess | 7th grader, black |

(As the scene opens the students are sitting in the circle listening to the reporter. They might be a little uncomfortable because they don't know each other. They watch as the reporter gets the tape recorder set up.)

**Reporter**: Let me begin by thanking all of you for agreeing to be part of this special gathering. As you know we're here to talk about how our town is doing with a broad range of diversity issues, that is, how well people accept differences in their classmates and neighbors.

I must tell you, I first got the idea to do this interview after listening to the mayor of our town speak glowingly about how wonderfully multi-cultural we are, and how well we all get along. Some of you may know that the mayor appointed a commission to study diversity and its impact in our town. The mayor said on TV that according to the findings of her commission, our city is a model of multi-ethnic understanding and co-operation. She said that there is little or no tension between the many cultures and races living in our city, and that there is equal opportunity for all and respect and appreciation of all cultures.

I did a little research and discovered that the commission had neglected to find out what young people in our city had to say about all of this. So, I thought before we go patting ourselves on the back for being the perfect multi-cultural city, that we had better let people hear what students in our city have to report. Maybe it'll be just like the mayor's commission report, or maybe it will be different.

So let's begin. Everyone who agrees with the mayor that there really are no serious diversity problems affecting people's lives in our city, say aye.

(There is complete silence as the kids look around the circle at each other.)

**Reporter**: No one agrees with the mayor? Well, let's get down to the specifics. What do you say Jason--what do you think the mayor should know?

**Jason**: Well, all I can say is, those people on the mayor's commission never came to check out my school, or my neighborhood.

**Tara:** Yeah, mine neither. If they had, they would have ended up with a different report.

**Reporter**: Well, explain, you guys, What would the commission have discovered at your schools?

**Jason**: My school is like a war zone. The lines are drawn and there is trouble whenever someone tries to cross over. And a lot of the trouble comes from the neighborhoods. It doesn't start in school. It just gets played out there.

**Lili**: In my school there is lots of racial stuff happening, and most of it goes on without the teachers' knowing about it.

**Tara**: My school isn't that bad, but there have been some yelling fights between whites and blacks. But the teachers get involved right away and try to straighten things out.

**Joanie:** Well, that's because you're in an elementary school. Older kids aren't gonna run to the teachers whenever someone calls you a name. So the teachers don't know what's going on, and some of them don't respond even when they witness an incident involving race. Some teachers are scared of that kind of stuff.

**Mary**: I go to an elementary school and there are lots of racial problems that the teachers don't know anything about. They always make us do these activities that are supposed to teach you to communicate with people of different cultures. The classes go fine, but outside of class, in the lunches, at recess, and out at the buses after school is where the problems happen.

**Reporter**: Well, it seems that there are some problems in some of the schools. I was interested in what you said, Jason, about trouble starting in the neighborhoods. Can anyone share some examples of intolerance or prejudice that start in the neighborhoods and gets played out in school?

**Josh**: It seems like the inside of my school is a mirror of my neighborhood. I'm sure most people would say that we have no racial problems at my school. There are very few minority kids, and they pretty much stick together. That's exactly the way it is in my neighborhood. We stay separate. In my neighborhood some of the whites say bad things about the minority people. In school, its the same--some of the white kids are always saying prejudiced things. I think that staying separate and speaking in prejudiced ways, is something we learn in our community that we bring to school.

**Linda**: I can give an example of prejudice in my neighborhood against retarded people. Almost

everyone in my neighborhood went on a protest march to keep a group home for retarded adults : out of our neighborhood. No one seemed worried about race or religion of the people, just that they were retarded.

**Jason**: What were they scared of?

**Linda**: They thought the retarded people might hurt little kids and act wild. My parents were more worried about the value of our house going down if the group home opened near us.

**Jen**: That's too bad, because all the kids in your neighborhood have learned a lesson in prejudice--that people with disabilities are bad for the community.

**Reporter**: Jen, what about your school? Is there any evidence of intolerance there?

**Jen:** Yeah, some, but we get along pretty well. The kids in my school come from a pretty mixed, middle-class, tolerant neighborhood.

**Roger:** I disagree, Jen. We go to the same school and I do see some problems--namely that the Southeast Asian kids that are learning English are really ignored and isolated at our school. I think that whenever the subject of race comes up, everyone assumes that the discussion is going to involve black people and white people. That bothers me cause it seems like we don't think other races are important enough to discuss.

**Reporter**: Interesting point, Roger. Lara, what's happening at your school?

**Lara**: My school is pretty well integrated, but no one really causes problems. Most of the fights seem to be between people of the same race. One thing that really bothers me is that the kids who use offensive racial names are black. They say 'nigger' all the time to each other. If we did that we'd be in big trouble--everyone would say we were being racist. I wish we could wipe out racist words completely:

**Andrew**: I think that the offensive words are the least of our problems. It goes much deeper than that. I think the schools are set up to serve regular white kids and if you're not in that group, you're probably gonna have problems.

**Michael**: Hey, the whole society is set up that way. Haven't you noticed that whites have the best of everything. That's why they think they're better than us.

(Some of the kids seem uncomfortable, shifting in their chairs, and avoiding eye contact with each other.)

**Reporter**: Andrew, you said schools are set up for 'regular' white kids. What did you mean by the word 'regular'?

**Andrew**: You know, 'regular', no problems, no handicaps, perfect parents, plenty of money.

(Roger interrupts with some intensity.)

**Roger**: Andrew, you just described a TV sit-com kid. There are no real people who don't have problems. I think that's a stereotype of white kids.
You would probably think of me as a 'regular' white kid, but I feel very out of place in my school most of the time. I don't think you have to be minority or handicapped to feel that way.

**Reporter**: Tess, you look like you would like to jump in with a comment.

**Tess**: I'm just sitting here thinking that I hope high school is better than junior high when it comes to kids being prejudiced. And I'm not just talking about white kids being prejudiced against other races. I'm mixed, my family is interracial and that was never a problem til I got to junior high. I always had all kinds of friends and being bi-racial was never a big deal. Suddenly in 7th grade it seems to be the most important thing about me. And guess who puts the most pressure on me--the black kids. They accuse me of trying to be white when I hang around with my white friends. They really make an issue of it. I want to go to a school where it doesn't matter what race you are, where you can just be yourself.

**Joanie**: There is no place where race doesn't matter. People always pay attention to it, but it doesn't have to be a problem.

**Lara:** What about religion? I'm Jewish and I know there is prejudice against certain religions in this city. Recently I found out that my best friends are prejudiced against Jews. We were going on a field trip. On the bus a bunch of us were sitting with the teacher taking turns telling riddles and jokes. After a while my best friend told a joke making fun of Jewish women. Everyone laughed, and then she told another. I think the teacher noticed that I wasn't laughing and that my face was red. Just as my friend was about to tell a third joke, the teacher told her that those jokes could be considered offensive, and that some Jewish people might get upset if they heard them. My friend said, "Well then, some Jewish people shouldn't take themselves so seriously." That really hurt my feelings. The teacher asked my friend where she had heard the jokes. She said her dad had told them to her.

**Roger:** That's awful, but it happens a lot. Its just a lack of understanding, a lack of sensitivity, and sometimes people just don't care how others feel. It's as if they think, "Hey, that person's not like me, so who cares..."

**Reporter**: This might be a good place to interrupt and ask what if anything can the school do to help kids develop the sensitivity and understanding that they may not be learning at home?

**Jason**: I think the school should give kids plenty of chances to be in groups working together, but it has to start when the kids are very young, so they'll get used to being with people who are different.

**Josh**: Do you really think just being around different people will make people more tolerant when at home they are taught to mistrust or even hate others?

**Joanie**: I see your point, Josh, and I agree with you. You can't just get the kids together and expect big changes, but it is a start.

**Mike**: I think the school should have strict rules against jokes that make fun of people for any reason, and all forms of prejudiced language.

**Tara:** But rules can't make you more tolerant. You just try not to get caught breaking the rules, but you still break them.

**Lili:** I think the teachers should set an example by not putting up with offensive behavior or speech.

**Jason**: Maybe there should be required classes in tolerance and how to be more understanding of people who do things differently or have different values than you.

**Andrew**: I don't think school can change what a person learns in his family.

**Roger**: You might be right, but don't you think efforts should be made anyway?

**Tess**: I do. I think anything that makes people think is worthwhile.

**Reporter**: Thank you very much for sharing your perspectives with me. I do think the mayor and her commission will be interested to hear what they missed. Maybe the next time they conduct an official study, they'll remember to include the insights of young people.

The End

# LESSON 2
# THE TOLERANCE CONTINUUM

**"One of the biggest lies out there
is that no matter what race or religion you are,
it doesn't matter. Now that's a lie, and we all know it.
If we don't talk about these problems and take them on,
they're going to get much, much worse."**

**Spike Lee, Filmmaker**

**Objectives:**
Students will
* formulate definitions for the words, tolerance and intolerance.
* practice determining level of tolerance shown by people in hypothetical situations.
* evaluate their own levels of tolerance with hypothetical situations.

**Materials:**
* Tolerance Continuum (see below)
* Handout #2 **Special Interests Groups**, p.14
* Handout #3 **Situations to Analyze**, p.15
* Journals

**Time:** 1 class period

**Set Induction:**
Display the following:

**A CONTINUUM**

**INTOLERANCE----------TOLERANCE**

**Learning Sequence:**

1. Ask students for ideas on the meaning of the displayed words, and record their ideas. Give simple definitions of the words using language students used in their responses. It is important to have broad definitions, and not limit discussion to racial intolerance for example.

2. Have students write these definitions in their journals. (**Example**: tolerance-a person's feeling that it's all right for others to be different and hold opinions and beliefs that are different than his or her own; **intolerance**-a person's feeling that they cannot be accepting of differences.

3. **Stress with students that the words represent broad concepts.** Explain that the words are displayed on a line to show that attitudes can rest at any point on the line from absolutely intolerant (rigidly unaccepting) to completely tolerant (openly accepting).

4. All of us have various levels or degrees of tolerance depending on the topic at hand, or the situation with which we are confronted.

Demonstrate the continuum idea by marking the line to show someone's tolerance levels for two different issues. (**Example**: The same person might be very tolerant of personal style differences but much less tolerant of religious differences.

Ask students to copy the model of the Tolerance Continuum into their journals.

5. Distribute the Handout #2 **Special Interest Groups**, p.14. Have the students work in small groups, one special interest group per small group.

Explain to the class, that the groups represented on the list would be considered controversial in various large segments of the population of our country. As a way of trying to understand the idea of tolerance, we will attempt in our groups to determine our own levels of tolerance for the groups, their causes, and their rights to speak out on their issues.

Direct the groups to read the directions and discuss the questions 1-4 (on Handout #2 **Special Interest Groups**) in regard to their special interest group. Share with class.

6. Have student groups respond to question 5 on handout. Encourage the students to discuss issues fully. Allow time for full class sharing after worksheets are complete.

7. Have each student mark A through G on the continuum to show the level of tolerance they have for the existence of the various groups on the handout.

8. Assign Handout #3 **Situations to Analyze**, p.15. Though students should be expected to complete the work individually, encourage students to discuss the ideas as they work.

8. Journal: Write about what you learned about your own tolerance for various issues while doing this lesson. Guide questions might be: How am I tolerant? How am I intolerant? What did I learn about my varying degrees of tolerance?

## Handout #2
## A Sample List of Special Interest Groups

Each group on this sheet is, or has been, involved in controversy because of its position on an issue or issues.

A. an organization promoting the idea of white supremacy
B. an organization promoting the legalization of marijuana
C. an organization promoting leniency for those convicted of drunk driving
D. an organization promoting greatly increased benefits for families receiving welfare
E. an organization advocating the purchasing of products made in USA
F. an organization promoting the death penalty for the most serious crimes
G. an organization promoting the institution of a restrictive dress code for students in American public schools

For your organization, think about what the organization stands for, discuss questions 1-4 in your group, and write your group's response on the sheet. Then discuss question 5 and write a response.

### QUESTIONS TO ANSWER ABOUT EACH ORGANIZATION

1. Does this group have the right to exist? Explain.
2. Should this group be allowed to speak at an assembly at your school? (or other community settings?) Explain.
3. If the community center was presenting a kind of fair with booths to give information about various service organizations, support groups, and clubs should this group be allowed to have a booth at the fair?
4. Is it possible to disagree with someone's point of view, but still support their right to promote their point of view?

### DISCUSSION POINTS

1.

2.

3.

4.

5. Respond to this statement: Supporting the ideals of a group which promotes ethnic hatred is a different matter than supporting that group's right to have and express their beliefs.

## Handout #3
## Situations to Analyze for Tolerance

Read Situations 1 and 2. Discuss. Then indicate the degree of tolerance being shown by the **speaker** in each situation.

1. Our family believes that racism is immoral. We believe in the equality of all people. Today my friend came over wearing a t-shirt that had a very hateful message about black people. I was shocked to realize that his opinions differ so much from mine. I told him that the message on his shirt was like a slap in the face to me and that he wasn't welcome in my home wearing it! (You are to rate the speaker reaction.)

TOLERANT----------INTOLERANT

What would you do in a similar situation? Your whole family feels very strongly about an issue, and your friend openly expresses the opposite point of view. Write your reaction.

Now rate your reaction on the Tolerance Scale:

TOLERANT----------INTOLERANT

2. Jack, our new youth group leader is great. He's really enthusiastic, obviously likes teens and is a great organizer. After having a couple of people in the job who really weren't suited for it, all the kids and parents were thrilled when Jack came along. Maybe that's part of the reason there was such an extreme reaction when we found out that Jack is gay. Some parents went right to the church board and tried to get him fired. A lot of kids dropped out of the group. My parents asked me how I felt about staying in the group. I told them I wanted to stay in if a few of my friends also stayed. I'm not all that worried about Jack being gay. He seems like a decent person. I think it would be a shame if the group broke up just when we finally got a good leader.

TOLERANT----------INTOLERANT

Put yourself in the speaker place. Someone you trust and like belongs to a group that is feared or despised by some in your community. What would you do? Write your reaction.

How much tolerance would you probably show. Indicate by marking your initial on the Tolerance Scale.

TOLERANT----------INTOLERANT

Read Situations 3 and 4 . They are not complete. Write an ending for each one. Write an ending that is reflective of tolerant attitudes for one situation, and intolerant attitudes for the other.

3. All of the kids at our school hate war (or so we thought). As we were planning an anti-war rally where we could speak out against war, some kids came up to us and said they thought the rally should be for speaking out **for or against** war.

4. I'm on the special events committee for the middle school. We are having a problem planning the spring dance, our biggest dance of the year and a major fund raising activity. Two kids on the committee want the dance to have rap music only. The rest of us are against that--we want a mixture of different kinds of music. The two kids who want rap accused us of being racist, and are threatening to lead a boycott of the dance if we don't give in. They are pretty popular kids who have a lot of powerful friends in this school, so we are very worried that a boycott could ruin the dance. The principal said that if we can't settle it, she'll just cancel the dance.

# LESSON 3
# WORDS THAT HURT

**"Sticks and stones can break my bones,
but words can break my heart."**

**Folksaying**

**Objective:**
Students will
* identify words that are used to hurt.

**Materials:**
* Sheet of chart paper
* Journals
* Many small, word-card-size pieces of paper of one color
* 3 or 4 pieces of paper of a different color
* 1 envelope
* Pen or Marker

**Time:** 2 class periods

**Note to Teacher:**
It is important that the teacher read the notes in the **Teacher to Teacher** Section (p.1) in preparation for this lesson. This lesson will be most effective if the teacher can establish a climate within which students have the freedom to fully explore the power of assaultive language. But the students freedom to chose not to use offensive words must also be respected. The goal of the lesson is to realize how hurtful words can be whether it is the word itself or how it is used.

**Set Induction:**
Display any 'hurt word' of the teacher's choosing at top of sheet of chart paper. It should be a word that is commonly used by the students.

Engage group in a discussion of the word and its impact: (as students respond, list comments on the chart paper beneath the word.)

* Why is the word used? What seems to be its main purpose?
* Does its meaning change according to the situation and people involved?
* Is it obvious when the word is used to hurt someone?
* What are some reactions you would expect if you used this word to a family member, teacher, friend, another student, stranger in store, police officer, etc.?
* Are there times when you've thought of using this word, but then thought better of it, and said something else, or nothing at all?
* Lets get a count of how many people here have used the word to hurt, insult or anger someone.

Allow students to thoroughly explore ideas connected to the word and to draw from personal experience for responses. Ask for other comments that should be added to the sheet about the word.

**Learning Sequence:** 1. Put students into small groups. Explain that they are going to explore the power of words like the one just examined--words used to hurt, insult, put down, and diminish another person. (Leave the chart paper before the group for later use.)

2. Provide each group with the following:
* many small, word-card-size pieces of paper of one color
* 3 or 4 pieces of a different color
* 1 envelope
* pen or marker

3. Have each group brainstorm a collection of 'hurt terms' used in our neighborhoods and school. Explain, "You will record each word on a card. Reserve the different color cards for the words considered by your group to be the very worst, most hurtful, hateful or insulting (the words that seem to be more powerfully bad). As you make cards, talk about how often you use the words or hear them. Do you hear them used mostly in hurtful ways or playful ways? How do people tend to defend themselves against the words?"

4. When finished brainstorming, place all the words in the envelope.

5. Then ask each group to look at the words they wrote on the different colored cards, and try to agree upon the single most hurtful word or expression, the one that seems to carry the most power. The chosen word should be taped to the chart paper in the front of the room. Each group should be prepared to explain its choice of words.

6. Begin the sharing by directing attention to the small collection of very bad words taped to the chart paper. Ask each of the groups to explain their choice of words. Encourage discussion from the class.

7. Have groups exchange envelopes. Direct students to avoid looking at the cards in the envelopes they just received, until their group is called upon to speak.

8. Explain to the group that the class will try some improvisational role-playing in order to feel the power of the words that people chose. Ask one member of each group to come forward with their envelopes. Each of these actors will take the role of an offender.

Direct each of these actors to draw a word from their envelope without looking. Each needs to quickly think of a way to frame the hurt word to form a put-down. The speaker should attempt to sound angry and insulting, and the put-down should be delivered to the class in general, or to an anonymous presence in the room, as opposed to a specific someone in the group. Each actor should have a chance to perform.( A student's unwillingness to utter certain words that she/he may draw from the envelope should be respected. A discussion on words themselves as so hurtful, or unacceptable, that some choose not to speak them might be appropriate here.)

9. After each has spoken, call for a new group and repeat the procedure. Build into this activity an opportunity for students to respond (or to talk about responses they have had) as if they had just been attacked with a certain term. Encourage a discussion of how to cope with this kind of disrespect, and how the kinds of feelings that can result from name-calling (from the point of view of the offender as well as the offended).

10. After all who wish to do role-playing, have had the opportunity, ask students to reflect on the activity. The following questions may help:
* Did anyone feel discomfort at using or hearing any of the terms?
* Did it seem odd to be using the terms in the classroom as part of a lesson?
* Ask students to focus their thinking on the effects and results of attacking people with

words : like the one used in class today.
* Why is it said that these 'hurt words' have power?
* What factors can exaggerate the power of the words?

11. Journal Assignment: Draw a card from one of the envelopes, or use one that is taped to the chart paper. Imagine that word has just been used to hurt you by each of these three people:
* a bully at school with whom you have little contact
* an adult member of your family to whom you feel much closeness
* a friend of yours

Write to describe what you think your emotional and behavioral responses would be in each situation. Which would be more hurtful? Would one situation perhaps cause fear, while another would be easy to 'laugh off'? Would any cause long-term bad feelings?

# SECTION III
# Hating and Hurting

**Lesson 4 The Noxious Nine**

Activities that help students to identify
behaviors and intolerant attitudes;
including creating a billboard and
a multi-cultural mural.

**Lesson 5 Prejudice**

Activities that define the term 'prejudice',
allow practice in detecting prejudice in statements,
and that provide structure for speaking out
against intolerance.

**Lesson 6 What is Race**

Activities that explore the concept of 'race',
perceptions of race, and definitions of
race and racial prejudice.

**Lesson 7 Museum Curator**

Activities that examine stereotypes
as students look for items to define
or typify a particular group.

**Lesson 8 Religious Intolerance**

A short play about young people
responding to religious intolerance in their community;
a student conference that examines the 'fabric of hatred',
and a reading and analysis of a hate crime.

# LESSON 4
# THE NOXIOUS NINE

## HATE/EXCLUDE/IGNORE/DEVALUE/DENY RIGHTS/ AVOID CONTACT/DISRESPECT/FEAR/RIDICULE
**(Nine ways to express intolerance )**

**"If they hate me**
**They are sick and hurt**
**And need some kind of help**
**I will stay right here."**

**Arnold Adoph, "If They Hate Me"**
**in Black is Brown is Tan**

PART 1: NOXIOUS NINE

**Objective:**
Students will
* identify, observe, and examine the ways that intolerance is expressed in society.

**Materials:**
* Display "Noxious Nine Words" on board: Hate/Exclude/Ignore/Devalue/Deny Rights/Avoid Contact/ Disrespect/ Fear/Ridicule
* Handout #4 **Ways of Expressing Intolerance**, p. 24
* Paper for students to record their own examples of "Noxious Nine" behavior

**Time:** 1 class period

**Set Induction:**
Display words. Explain to the class that these are ways by which we reveal our intolerant attitudes and beliefs. Check to see that all students understand each of the terms. Prompt students to give examples of each of the nine expressions.

**Learning Sequence:**
1. Ask students to work in small groups. Distribute Handout #4 **Ways of Expressing Intolerance**, p. 24, to each group. The students will have to work together to determine which of the noxious nine expressions apply to the statements on the sheet. (Each statement reflects thinking that most would consider intolerant.)

2. Make sure that the students understand that each statement is directed at someone. As they read the statements they should note who is being targeted and on what basis ( e.g. physical attribute, religious beliefs, disability, personal style preferences).

Have groups make note of these things on their sheet and also of which of the "noxious nine" relates to which of the statements.

3. Then have the students think about examples of the "noxious nine" with which students at our school would be familiar and write those examples on their paper. The examples can be statements or behaviors, that relate to specific incidents. They should then attempt to match their examples to the nine words.

Have each group share their results with the class.

4. After discussion, help groups to understand that intolerant behavior has serious consequences for victims and for communities. Explain to small groups that they are to refocus attention on the effects of the 'noxious nine' by reviewing the twelve examples on Handout **#4 Ways of Expressing Intolerance** with this question in mind:

* How might widespread acceptance of behavior that devalues a group of people affect individuals and our school?

5. Have groups record responses. Allow time for groups to share their results with the class. Display recorded responses.

## PART 2: CREATING A BILLBOARD

**Objectives:**
Students will:

* identify ways to express tolerance for inter-group diversity.
* create a billboard design reflecting tolerant behavior
* contact community leaders about implementing billboard design

**Materials:**

* Display Handout **#5, 1948 Billboard photo**, p. 26

**Time:** 1 class period

**Set Induction:**
Display the Noxious Nine words (see p. ) again. Tell the students that their job will be to think of ways to eliminate the effects of those behaviors. Lead students to think in terms of ways to express tolerance using the opposites of the noxious nine.

**Learning Sequence:**
1. In small groups direct students to work on a list of words (encourage action words) which represent behaviors that reflect tolerance and indicate sensitivity and respect among people in the community. From this list, students will design a billboard highlighting those words that best give the message of respect.

2. Each group will need to do the following tasks:

* decide upon the words to use (encourage use of action words!)
* create billboard design using some of the words
* cooperatively do the art work

3. As a class, write a letter to the school board, city council, corporation, neighborhood organization, or other group which might consider putting up a billboard with the tolerance message in mind.

## PART 3: MULTICULTURAL MURAL

**Objective:**
Students will be able to:

* work cooperatively to create a Multi-Cultural Mural. In the process they will become aware of the meaning of exclusion and inclusion.

**Materials:**

* magazines, collage supplies (glue and scissors), enough 'butcher' paper to cover a large

section of wall

**Time:** 1 class period-Introductory activity
Creation of mural-on going over several weeks

**Set Induction:**
Present the word 'inclusiveness' as a value that supports tolerance. Discuss the meaning of the word with the students.

**Learning Sequence:**
1. If we wanted to do a presentation of some sort that included all the groups represented in the society of the United States, which groups would we include? With the students make an exhaustive list of groups. Remember to include not only ethnic and racial groups, but people with disabilities, elderly peoples, developmentally different people--challenge the students to think as broadly as they can. Create a list that can be displayed over a period of days.

2. Distribute familiar magazines to the students. In small groups, have students look through the magazines for images of all the groups of people in our society. Allow time to search, then ask the groups to make a statement about what images exist in familiar mainstream magazines.

As students note that the magazines feature able-bodied, white, attractive, youthful, slim people, ask them to discuss the significance of that type of portrayal of mainstream America. (Some students might notice that it is easier to find pictures of celebrities who are people of color, than to find ordinary people photographed for ads.)

Ask the students to make a statement regarding the magazines' inclusivity (regarding the images shown in photographs). Encourage class discussion on group reaction to the magazines.

A possible extended activity would be to collect these images and compare and contrast to final mural. Invite a group of younger students to come to class to see original images and class-created mural. Students could engage in a discussion on the "what" and "why" of the differences.

3. Finally, challenge the class to create together a mural-size, multi-cultural, inclusive collage using pictures from periodicals. The mural should include people all along the skin color continuum, people with visible disabilities, various body shapes and sizes, cultural uniqueness, and ages. Students can collect magazine pictures over a period of days before beginning the collage. The class should also title its art work. Display.

## Handout #4
## Ways of Expressing Intolcrance

### HATE/EXCLUDE/IGNORE/DEVALUE/DENY RIGHTS/ AVOID CONTACT/DISRESPECT/FEAR/RIDICULE

**A. Each of the statements on this sheet reflect intolerant thinking. Read each one, and then follow directions beneath the statements.**

1. Her hair looks so stupid. Doesn't she know that style went out with the 60's?

2. I wish all people of that race would disappear off the planet. They are ruining everything.

3. The job is for men only. I like women, but they just aren't smart or tough enough to handle this type of responsibility. When we need help decorating the office or planning a party, I'll hire a woman.

4. I have just had to accept the fact that those people are going to be in the group. They have the legal right to be there, although I don't know why they want to be in a place where no one wants them. I just pretend they're not there. I don't talk to them or participate with them in any way.

5. It's a pain being around old people. They're so crabby and mean, and they never understand what you're talking about.

6. I think we should have a rule at our school forbidding the use of foreign languages in the school building. I know those kids are saying bad stuff about us in their language. They make me sick.

7. We're moving out of the neighborhood because so many of those people are moving in. I just don't want to be around them.

8. We awarded the scholarship to a girl because at this age, girls are so much more responsible than boys. A girl is much more likely to make good use of the money.

9. Stay away from them. They are violent and they steal. If you hang around them, you'll be sorry, but it will be your own fault because you know how they are.

10. Their so-called church teaches such absurd ideas, I can't believe any intelligent person could take it seriously.

11. We call her 'Spazz', because she can't control her movements very well. I know she can't help it but she looks so ugly. I think she should be in a special class just for people like her. I find her very distracting, and I have a hard time listening to the teacher when that girl is in the room.

12. The sign on the shop door read: **Only one teenager at a time allowed in the store.**

**B. After reading, discuss each example of intolerance. Then match the reason for intolerance, and behaviors illustrated or suggested by each example.**

| REASONS | BEHAVIORS |
|---|---|
| **1. physical attribute** | **A. hate** |
| **2. racial /ethnic background** | **B. exclude** |
| **3. religious beliefs** | **C. ignore** |
| **4. disability** | **D. devalue** |
| **5. personal style preferences** | **E. deny rights** |
| **6. gender** | **F. avoid contact** |
| **7. age** | **G. disrespect** |
| | **H. fear** |
| | **I. ridicule** |

**C. Spaces #1-12 below go with the Statements of Intolerance above.**
Use code numbers1-7 to indicate the **reason** for the intolerant behavior. Write code letters A-I to indicate the **behavior** illustrated in the statement. You will probably be writing more than one letter and number for each example.

1._____ 7. _____

2._____ 8. _____

3._____ 9. _____

4._____ 10._____

5._____ 11._____

6._____ 12._____

## Handout #5
## 1948 Billboard

**Reprinted with permission Star/Tribune**

**Looking back**

File photo

## Sign of the times

**This billboard, which stood near the entrance to the fair, was dedicated in 1948. The ceremonies included Clifford Rucker, representative of the governor's interracial commission; Gov. Luther Youngdahl; Charles Nelson Pace, former president of Hamline University, and Edward Rogers, Cass County attorney.**

# LESSON 5
# PREJUDICE

**'Anyone who has the power
to make you believe absurdities
has the power to make you commit injustices."**

**Voltaire**

## PART 1: WHAT IS PREJUDICE

**Objectives:**
Students will
* read and share ideas about prejudice.
* work together to formulate their own definitions of prejudice.

**Materials:**
* Statements written on board (see below)
* Handout #6 **What is Prejudice?** p. 31
* Journals
* The following handouts are excellent teacher resources for this lesson: "Allport Definition of Prejudice" and "How Prejudice is Learned" in World of Difference, ADL/Jewish Community Relations Council, 15 S 9th St., Suite 435, Minneapolis, MN, 55402, 612-349-2865.

**Time:** 1 class period

***Note to Teacher:***
*It is important that the teacher read the notes in the **Teacher to Teacher** Section (p. 1) in preparation for this lesson. It is strongly recommended that students do **Lesson 2, "Tolerance Continuum"** before doing this lesson. Students may need to be reminded of the variety of words that are associated with the word, prejudice, such as bias, bigot etc. In facilitating the discussion on the definitions of prejudice, explore with students how prejudice differs from intolerance. For example, can one be tolerant of someone while knowing one has prejudices? Try to avoid dictionary definitions because the goal of the lesson is for students to create a meaningful definition for themselves.*

**Set Induction:**
Display on the board the following statements:
* Teens are so irresponsible.
* Irish people drink too much.
* Men are so stubborn.
* Women are bad drivers.

Ask students to respond. What strikes you about these statements? Can we simply dismiss these as opinions that people have? Allow students to give their thoughts about the statements. Lead the students to consider that each of the statements represents a broad generalization about a diverse group of people. Discuss the effects of the kind of thinking reflected by these statements upon interactions between people.

**Learning Sequence:**
1. Tell students that they'll learn about prejudice-how to define it and how to recognize it.

Begin by having small groups work to formulate a definition of prejudice. Encourage students to think broadly and try to write their definitions in plain, ordinary language. Have groups write their definitions on paper to be displayed.

Allow groups to share the results of their discussions. Display all definitions. Ask students to review all of the definitions looking for common elements.

2, Distribute the Handout #6 **What is Prejudice?** (p. 31) and allow time for reading. Encourage groups to discuss reading and modify their definitions if they wish.

3. Have students again consider the statements on the board. Ask the class if they could agree that the statements all reflect prejudiced thinking.

Call students' attention to discrimination as an outgrowth of prejudice. It is this relationship that makes prejudice a serious issue for individuals and communities.

4. Ask students to think about whether something serious could result from the attitudes revealed by those statements. For example, what might happen if the hiring community believed the statement about teens being irresponsible? Can we see how job discrimination against teens might occur?

5. Direct groups to formulate statements regarding potential for discrimination based on the statements. Allow an opportunity for the groups to share their results and discuss as an entire class.

6. Journal: Have students write about their first encounter with prejudice, as a participant and/or observer; or a first awareness of prejudice.

## PART 2: CAN YOU HEAR PREJUDICE

**Objectives:**
Students will :
* examine statements of prejudice
* determine whether statements are prejudiced or fair.

**Materials:**
* Handout #7 **Fair or Foul,** p.32
* Journals

**Time:** 1-2 class periods

***Note to Teacher:***
*It is important that the teacher read the notes in the* ***Teacher to Teacher*** *section (p.1) in preparation for this lesson. It is strongly recommended that students do* ***Lesson 2, "Tolerance Continuum"*** *before doing this lesson. In recent years, anthropologists are looking at the term, race, as an artificial, inaccurate, and invalid designation. You may want to explore this development with your students before using Handout #7* ***Fair or Foul*** *(p.32) in which the word, race, is presented in today's usage. You may need to share with students that we all have prejudices and often stereotypes. The goal of the activity is to look at ourselves and become aware of how hurtful stereotyping and prejudices can be.*

**Set Induction:**
Remind students of the discussion on the impact that words can have.(See **Lesson 3** p.17). Explain that because language is powerful, we need to clearly understand the implications and the ramifications of the words that we choose to use in any given situation.

**Learning Sequence**
1. Tell the students that they will have the opportunity to become detectives whose mission it is to sniff out prejudice. In order to do this successfully, they will have to become skilled at recognizing prejudice when they hear it, using the following clues and their own experience and sensitivity.

2. Explain the following group of clues to the students and provide examples for each clue:

* The speaker may use a **generalization or stereotype**--an oversimplification, applying an individual's traits to an entire group, sweeping statements, not supported by facts

* The speaker may use **insulting language,** lack of sensitivity--listen for name-calling, swearing, or obscene language.

* The speaker may state his or her **opinion as if it were fact** and be unaccepting of the opinion of others.

* The speaker may speak in a way that elevates his or her own group over others--when someone assumes that their ethnic group is superior to others the word **ethnocentrism** is used.

* The speaker may **blame a group** for conditions over which it has no control. This is also called **scapegoating**

* The speaker may make statements that will sound **ridiculous, or at least questionable** to any reasonable listener.

3. Direct students attention to the statements on the board (from p.27). Ask students to analyze each statement using the list of clues. Give students a brief time to do this together and then analyze them as a class. Certainly students may disagree whether some clues apply to some statements.

4. Distribute the Handout #7 **Fair or Foul** and provide time for students to work in their groups to analyze the statements.

Questions that may be helpful as a guide:
* Is there a target for blame or insult?
* Is there a different way to interpret the statement?
* Which of the clues seem to apply to this statement?
* Which of the statements seem to reveal stereotypes?
* If a group you belong to seems to be the target for the statement, would you enjoy hearing the statement?
* Would you want to promote this idea about a group you belong to?

Provide time for sharing ideas abut the handout.

5. Journal: Self-examination--What prejudices do you hold? In your view, how do people get prejudiced ideas and feelings about others? If you are aware of having prejudices, tell how you think those ideas developed in you. If the word, race, were not available to use, what affect would that have on prejudice and stereotyping?

## PART 3: WE'RE TROUBLED

**Objective:**
Students

* will reflect on the evidence of racism in the community and write a statement reflecting their thoughts on the effects of racism in the community.

**Materials:**

* Handout #8 **We're Troubled**, p.33

**Time:** 1 class period

**Learning Sequence:**
1. In small groups, have students read and discuss Handout #8 **We're Troubled** (p.33), a letter decrying racism endangering the Twin Cities area signed by a number of prominent citizens and civic leaders. This letter was printed in local newspapers as a paid advertisement.

**Questions to guide group discussion:**

1. What evidence of racism is mentioned in the letter?
2. What feelings might have spurred the writers to present this letter to the community?
3. The letter asserts that racism is a threat, not just to certain people, but to the community as a whole. Do you agree/disagree? Discuss your ideas.
4. The letter suggests that ethnic diversity can benefit a community. Do you agree/disagree? Explain your opinion.
5. Should civic leaders in your community write an open letter with a message about fighting racism? Explain.

2. Have students compose and present a thoughtful statement on the effects of racism in the community. The speech/statement can be planned and delivered by individual or collaborative effort.

As they plan their speech, be sure to make the message fit their community by using specific examples, and describing the community's strengths and weaknesses.

## Handout #6
## What is Prejudice?

"The word **prejudice** comes from Latin words that mean **"previous judgement."** And a prejudice is just that --a preconceived opinion about someone or something; an opinion formed before its holder has gained the necessary knowledge or grounds for the opinion. If you are prejudiced toward something, you are predisposed to like it. If you are prejudiced against something, you automatically dislike it. If people say, "Blonds have more fun," or, "All lawyers are crooks," then they hold prejudices about blonds and lawyers -- because there is no evidence to support either conclusion.

".... for whatever reasons, at one time or another, groups of people in nearly every part of the world have developed prejudices against other groups that are different from them in some way. These prejudices have been based on nearly every factor imaginable -- race, language, religion, social position, occupation, and so on."

Reprinted with permission: Elaine Pascoe, Racial Prejudice (New York: Franklin Watts., Inc., 1985) p. 3. Copyright c 1985 by Elaine Pascoe.

## Handout #7
## Fair or Foul

### Can You Detect Prejudice?
### Analyze the Statements

Read the statements and discuss them to determine whether or not they contain elements of prejudice/unfairness. If you find the statement to be unfair, circle its number and write a note under it, to tell what makes it seem like a prejudiced statement to you. Refer to the clues you were given.

1. I'm interested in your religion, although my beliefs are very different.

2. All people of that race are very artistic.

3. People from that part of the world are so hot-headed because they eat so much spicy food.

4. Some people in all races seem to have difficulties with alcohol.

5. People of that race are so cold, greedy and uncaring.

6. Their religious beliefs are based on lies.

7. It's that racial group's fault that our country's economy is in such bad shape.

8. People of all cultural groups need the freedom to enjoy their traditions.

9. Learning about different ethnic groups can be interesting.

10. People of my race have a much greater capacity for compassion than do people of your race.

11. Some people in our country seem to have advantages that others lack.

12. I hate people who don't speak our language.

# We're Troubled.

## An Open Letter To Twin Cities Residents

The Twin Cities are rightly proud of their widespread reputation for civic problem-solving and insistence on a livable urban community. As Twin Cities residents, we share that pride. We know that in suburbs and center cities alike citizens anticipate needs and plan ahead to meet them. Fairness and equity are also part of the Twin Cities way. The community works hard to be tolerant, understanding, enlightened and humane.

But given this record, we are concerned — as all who love the Twin Cities should be — by an evident increase of incidents reflecting racial bigotry and fear.

The violent and outrageous examples — a "skinhead" attack on black children, for instance, hate mail to students of color on a campus, a group of blacks beating pedestrians just for being white — are shocking enough. But below the threshold of mass-media attention are countless small incidents that in some ways may be worse.

Racial put-downs, thoughtless provocations, rebuffs and bad jokes set a context that encourages overt hostility. And institutional indifference or ignorance makes matters worse. Small incidents are not minor. Just as surely as the large, they directly hurt individual people and erode the Twin Cities' high civic tradition. They threaten the whole community's stability and well-being.

That threat troubles us a lot. Without clear-cut community disapproval, small and large incidents of racial animosity are apt to increase.

There should be no mistaking the Twin Cities standard: Racist behavior is unacceptable here.

That standard is as crucial now as at any time past.

In many ways the Twin Cities are just starting to discover the benefits of broad ethnic diversity. The pride and the heritage of African Americans, American Indians, Asians and Hispanics — as well as of whites — are key factors already in the culture and economy of the Twin Cities. They increasingly affect employment, education, entertainment, the arts and consumer expectations. We see the changes in our work, in our leisure, throughout the Twin Cities.

And we welcome the opportunity the changes offer. If the varied peoples living and working together here can value, understand and learn from each other, the Twin Cities future will be rich indeed. If not, it will be impoverished — out of touch and out of business with the multicultural, multiracial world to which Twin Cities residents belong.

We write this letter to urge all to be alert to the peril of letting race-hatred sprout. In work and leisure, speak out whenever needed against subtle or blatant racist acts. We pledge to do the same.

Further, during weeks ahead we will invite others from throughout the Twin Cities to work with us — or let us work with them — in fresh thought and action to build a Twin Cities future that treasures diversity rather than fears it.

The time to create that future is now.

Anthony L. Andersen
President and CEO
H.B. Fuller Company

Steven L. Belton, President
Urban Coalition of Minneapolis

David A. Bennett
Superintendent, St. Paul Public Schools

Coleman Bloomfield
Chairman and CEO
Minnesota Mutual Life Insurance

David P. Crosby
Chair, The Minneapolis Foundation

Dr. Albert V. de Leon
Executive Director
Council on Asian-Pacific Minnesotans

Marion G. Etzwiler, President
The Minneapolis Foundation

Robert J. Ferrera
Superintendent, Minneapolis Public Schools

The Honorable Donald M. Fraser
Mayor, City of Minneapolis

Harvey Golub
President and CEO
IDS Financial Services

Roger L. Hale
President and CEO
Tennant Company

Roger Head
Executive Director
Minnesota Indian Affairs Council

John T. Henry
Chairman and Publisher
St. Paul Pioneer Press Dispatch

David A. Koch
Chairman and CEO
Graco Inc.

The Honorable George Latimer
Mayor, City of St. Paul

John Laux
Chief of Police, Minneapolis

Kenneth A. Macke
Chairman and CEO
Dayton Hudson Corp.

Richard D. McFarland
Chairman and CEO
Inter-Regional Financial Group Inc.

Victor L. Propes
Executive Director
Council on Black Minnesotans

Dr. James Renier
Chairman and CEO
Honeywell Inc.

John A. Rollwagen
Chairman and CEO
Cray Research Inc.

James Scheibel
President, St. Paul City Council

Eric B. Selberg
Vice President and CEO - Minnesota
U.S. West Communications

Jose H. Trejo
Executive Director
Spanish-Speaking Affairs Council

Winston R. Wallin
Chairman and CEO
Medtronic Inc.

Jay H. Wein
Managing Partner - Minneapolis
Arthur Andersen & Co.

Michael W. Wright
Chairman, President & CEO
Super Valu Stores Inc.

C. Angus Wurtele
Chairman of the Board & CEO
Valspar Corporation

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Handout #8

# LESSON 6
# WHAT IS RACE?

**"Dawn is that moment
when there is enough light for us
to see the face of another as that of
a brother or sister."**

**A rabbi, as quoted in an old Jewish folktale,
found in Building Tolerance in Early Childhood
by Barbara James Thomson.**

**Objectives:**
Students will
* read about and discuss the concept of race from various perspectives.
* share ideas on how their own racial identification defines who they are.

**Materials:**
* Handout #9a **Mindworks: Changing Races** (for display), p.36
* Handout #9b **Mindworks: Student Essays,** p.37
* Journals
* The following handouts are excellent teacher resources for this lesson: "You Have to Live in Someone's Country to Understand","Race, Racial Theory and Racism" and "ABC's of Scapegoating" " in World of Difference, ADL/Jewish Community Relations Council, 15 S 9th St., Suite 435, Minneapolis, MN, 55402, 612-349-2865.

**Time:** 2 class periods

**Set Induction:**
Ask students to simply relax and prepare to take mental notes as you ask them the following questions: (Students will be asked to answer the questions in their own minds rather than discussing with the others in this silent listening and thinking moment.)

**Questions:**
* With what racial group(s) do you identify?
* True or False: My race really determines a lot about who I am.
* True or False: If I were a different race, I would be a very different sort of person.
* If you answer true to that one, try to think of how you would be different.

Ask students to hold onto those private thoughts as the lesson proceeds.

**Learning Sequence:**
1. Tell students that they will read essays written by young people regarding their ideas of the meaning of race and ethnicity, and that they will work in small groups to react and share thinking about the issues that are raised by the essays.

Tell the students that the students from Minneapolis and St. Paul, Minnesota were asked to write to **Mindworks**, a youth feature of the Minneapolis Star/Tribune newspaper, in response to this assignment:

> Imagine that you **must** choose to become another race, which race would you choose and why? What do you think would be the advantages and disadvantages of becoming a member of that race?

Almost 4000 students sent essays into the paper. Many of those writers prefaced their essays with the statement that they were pleased with the race they were and would not change even if a change

were possible. But they did draw upon their imagination, experience and knowledge to present their ideas of what it would be like to belong to a different racial group.

2. Display Handout #9a **Mindworks: Changing Races** (p.36) and allow students to react to it. Then distribute Handout #9b **Mindworks: Student Essays** (p.37) to students in their small groups. Direct students to read all of the essays and discuss them.

3. Remind students that many of the letters will reflect confusion that exists in our society regarding race and ethnicity. After allowing time for reading, ask the small groups to choose one of the essays to use in doing the following assignment.

**Mindworks Assignment**

Prepare a brief presentation to the class based on one of the Mindworks essays. Your presentation will include:

* a reading of the essay to the class
* engaging the class in a discussion on the ideas presented in the essay in which your group shares some of its ideas and formulates questions to stimulate sharing by others in the class

4. Journal: The "thinking topic" from the beginning of the class period: **To which racial group do you belong, and how important is part of your identity in determining your abilities, your personality, your strengths and weaknesses, and your development as a person?**

Handout #9a

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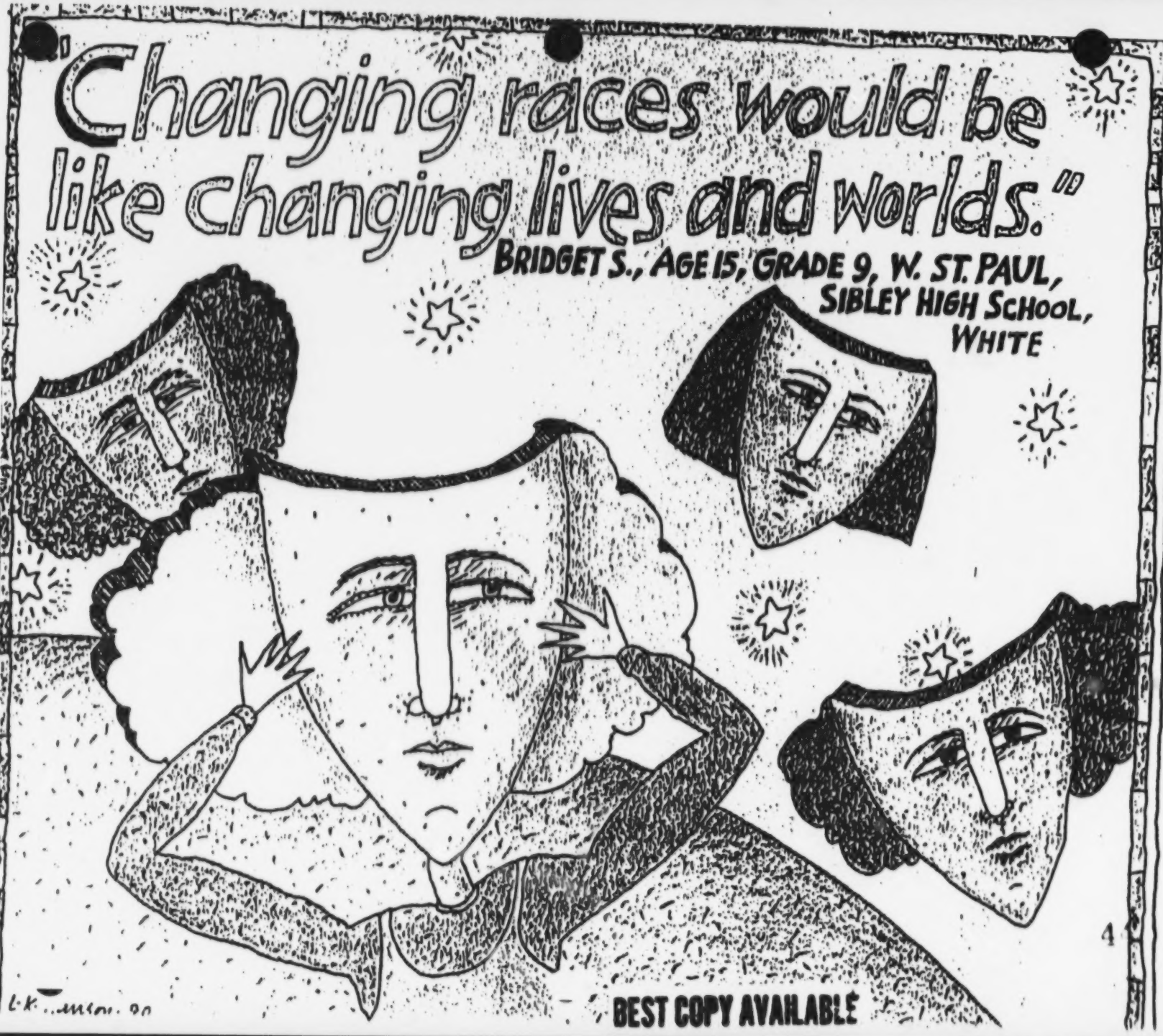


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"I would become white. It would be nice to walk down the street and have no one stare at you with curious or prejudiced eyes."

SARAH J., AGE 14, GRADE 9, ROBBINSDALE, ARMSTRONG HIGH SCHOOL, ASIAN

**Age/15 Grade/10**
St. Paul

Highland Park High School

Caucasian

I would become an American Indian because they have such close ties with nature and because my best friend is and my great-great grandmother was full-blooded Indian.

There are disadvantages. Native Americans are generally looked down upon by the average Caucasian because of many degrading stereotypes. Often when people think of Indians, they think of someone like Tonto in "The Lone Ranger." If they are slightly more liberal-minded, they may think of the modern Indian as one who is lower class, has a drinking problem, is not well-educated and lives on a far-off reservation in ramshackle housing. Generally none of these apply to the modern Indian, and if and when they do our society is to blame.

While the West was being settled, the Native Americans' home was being destroyed and many Indian lives were sacrificed. The white man of the day was killing off a culture without fully understanding it. Because of this, to be Native American today would be like having a model train set instead of a real train.

There are also advantages. Native Americans have a very in-depth religion, a oneness with nature and the greater beings they believe watch over the Earth. They have principles which if applied today would greatly reduce our global problems. The Indians never took more from the Earth than they needed. They have very strong family ties and respect for each other. It is also more accepted that Native Americans carry on the old customs and live in the modern world simultaneously. This is not so for some immigrants whom we think should join the melting pot and become "American."

Native Americans walked on this land before any white men even knew it was here, and for that they should be shown more respect. Even if they were not, I could be proud to be one.

**Age/14 Grade/9**
Eagan

Henry Sibley High School

Caucasian

I would be black. Not that I am prejudiced, but I am sick of the black people complaining about how mistreated they are in our country. If I were black I would be happy to live in a country where I have the freedom to vote, go to public schools, and hold down any job I want. I know it was not always that way and I sympathize with that, but we have to start living in the present, not the past.

There are very few disadvantages for black people. In some areas of the country they are discriminated against, but for the most part they are treated fairly. But what they do not realize is that in some places in America, white people are discriminated against also. If you look at some of the most successful people like Bill Cosby, Oprah Winfrey and Tina Turner, they did not sit there and complain about being black; they went out and beat the odds, and that is what all black people in our country should do.

**Age/9 Grade/4**
Edina

Richfield Intermediate School

black

I would be white because all of my friends are white and I live in a white community. The advantages would be: (1) I would be more popular and have a better chance of getting a girlfriend in school. (2) I would be well-known by my peers because they accept white people more than black. (3) The white people would not think that I am like certain blacks at my school who cause trouble by smarting off and fighting. The disadvantages would be: (1) I would not know how to deal with black people and would not treat them very nice. (2) If I went to a black neighborhood, black people might tease me and treat me different.

I am proud of being black, but if I were white things would be easier in living in white neighborhoods and mixing with kids who do not like brown skin.

**Age/15 Grade/9**
Morris, Minn.

Morris High School

white

Black, especially if things continue to improve for them as they have since the 1960s . . . because they are now treated with more respect than other races such as the Indians. Many are now famous businessmen, athletes, musicians or are in other prominent positions. Some advantages are that they are allowed to have all the rights and privileges of whites, in most cases. They are often more determined than whites to have success after being called a lower class of people and being deprived of their rights for so many years. There are government programs to help them be successful and they have groups like the NAACP who continue to push for their rights and the goal of becoming first-class citizens.

Some disadvantages are that they still suffer from prejudice and discrimination. Many blacks still have poor, degrading jobs and many are still on welfare or underpaid. Many also drop out of school and end up in a life of crime. Even though things are much better today, blacks are still being treated as less than equals by some people and they do have a big obstacle to overcome just because they are black.

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**Age/17 Grade/11**
**Annandale**

**Annandale High School**

**mulatto**

No matter who you are or where you go, you can always find a prejudiced person. There are about six black people in Annandale. About half of their friends' parents are prejudiced because someone from a different ethnic group did something to them. They then take it out on the whole ethnic group, and not just on that person.

I am mulatto. I live in a town that doesn't have many black people and also have lived in a town where all I saw were black people. In both places I was called names because they thought I didn't belong. Most of the time they weren't kids or teenagers, but they were parents and grandparents. I don't know what people of my ethnic group have done, but you should get to know a person before you judge them.

I would like to be white because all my friends are white. It isn't because I don't like any other race. I wish I were black or white because I hate being treated like an outsider. Today in our society, many people are prejudiced. What people don't realize is that it doesn't matter what is on the outside, but what really matters is what is on the inside.

Race problems aren't as common as 20 years ago, but there are prejudiced people. What is an ethnic group? Why are people different? Why do people treat people differently? These are questions people should ask themselves. People think they are better because of their looks, money, jobs, belonging to certain groups or clubs, and their race. This is outrageous. People should be treated with respect because no one is better than anyone else.

**Age/13 Grade/7**
**St. Paul**

**Washington Junior High School**

**Asian-Vietnamese**

I will choose white because they have a lot of friends that have the same color. Most of the guys say this to blacks and Asians, "Go home." But if I'm white, they will not say that to me.

One day I was at my friend's house. He is white. I heard his mom yell at this Asian boy and say, "Why don't you go home where you belong?" I didn't say anything, but I left his house. The next day her son started to fight with me. Then he said, "You heard what my mom said, why don't you go home?" That's what started the fight.

If I were white, they would not say any of that stuff to me. If I died and were born again, I want to be white.

**"Being an Asian living in America, I feel racism. I am happy to be a minority that is discriminated against. It is then harder for me to be racist against others."**

age 18, grade 12,
Jordan, Minn.,
Jordan High School,
Asian

**"If I was black . . . I would be sad because all my friends that were white would hate me and wouldn't want to play with me."**

age 11, grade 5,
Blaine,
St. John the Baptist School,
white

**Age/15 Grade/10**
**St. Paul**

**Highland Park High School**

**Asian**

Being Asian and having grown up in this country has enabled me to observe the many differences between Asian and American cultures, especially in the way whites treat themselves and others. I would like to experience being a white person so I can find out why they continue to be the way they are and remain so unaware of it.

Whites have the freedom to act and express themselves however they feel, regardless of how others can be affected by it. They seem to not acknowledge the existence of others, but focus only on themselves. Instead of welcoming foreigners into their country, they openly display their dislike toward anything new or different, yet when they travel to other countries, they expect to be treated with the utmost respect. They apparently feel they are more advanced and civilized than and maybe superior to people of other countries or races and so deserve the recognition. Whites treat others this way, yet are offended if someone shows them the slightest amount of disrespect.

Living with the truthful reputation of the "Ugly American" would be a severe disadvantage. Even if I were white but did not possess these characteristics, I would still be stereotyped as a typical American.

If I ever did have the unrealistic chance to become another race, I doubt I would find the answer to my question: Why whites treat others the way they do.

**Age/14 Grade/9**
**Arlington, Minn.**

**Arlington-Green Isle High School**

**Caucasian**

I would be black. There aren't any black people in our school or community and this is hurting our children; we need to have contact with blacks when we are young because we will surely have dealings with them when we're older. People are often afraid that what they don't know can hurt them and this fear can lead to undue rejection and scorn of blacks, also known as prejudice. I could teach everyone that blacks really are the same as whites and there's no reason to feel awkward around them. My classmates would also gain valuable experience in living with minorities. Maybe I wouldn't be able to stop prejudice entirely, but I'm sure that I could help.

**Age/14 Grade/8**
**Burnsville**

**St. John the Baptist School**

**mulatto**

I would be white because I have been made into nothing. I could always hear a racist remark being made. In school I was teased and poked fun of because I was different. I have always hated being stared at or whispered about. It seems like you are never good enough unless you are white.

Little names always hurt even though you might not show it. It was hard to make friends because people were racist. I used to hate myself when I was younger. I remember praying that I could be white.

I learned to live with the pain. Since then many things have changed and I have made many friends. I have gained self-esteem and am happy to be who I am.

**Age/17 Grade/12**
**Little Falls, Minn.**

**Little Falls Community High School**

**Korean**

I'd be Caucasian (would anyone be offended if I said, "white"?), of course. I am Korean and have felt alienated at times because of the differences between Orientals and Caucasians. There are too many stereotypes of Asians that I fulfill: being studious, serious and submissive. My personal shyness only multiplies the problem.

I have tried too hard already to become Caucasian. Most Asians I know have done this; they have become more Americanized than their white counterparts. I dress and act like my peers. I have abandoned my own wonderful culture to conform not to the standards that any Caucasian has set, but limits I think Caucasians abide by.

Being white would alleviate my paranoia and hang-ups about discrimination and racism. I'd try harder to establish my personal identity as an individual if I were Caucasian. The most important fact I would discover would be that I wouldn't be any better if I were Caucasian. It's the person, not the race that makes an individual great. Biologically what makes me Oriental is only more of what makes you white (melanin pigment). Unfortunately, not everyone can believe that, so I go on living behind the label.

**Age/13 Grade/6**
**Minneapolis**

**Wilder Fundamental School**

**Indian**

I would be Mexican because it's better than what I am. Being an Indian is embarrassing because Indians try to act bad and can't get a life and most of them are on welfare when they can work. I'm an Indian and my mother is not on welfare. She works downtown and she's not lazy like the others. The others take advantage of the stuff. They drink to feel sorry for themselves and that's bad. And they also bum for money if they don't have a bottle of whiskey or beer or some other stuff. . . . And they put a bad name to everything in the whole state of Minnesota. . . . I like Mexican food . . . and if someone talks about me I could talk in Spanish about them. But that's not why I wanted to be Mexican. It would be fun being a different race.

**Age/14 Grade/7**
**St. Paul**

**Humboldt Jr. High School**

**Mexican-American**

I have friends of all races, but I chose Caucasian because it is the one that interests me the most and because one of my closest friends is Caucasian.

Some advantages are that you have ancestors from different parts of the world like Germany, Ireland and France. Caucasians have more opportunities when it comes to jobs. They can get into restaurants and other public places without any problems.

Since I am Mexican-American I grew up in a Mexican environment. My parents and other family members spoke to me in Spanish so I caught on and learned to speak Spanish fluently. If I were Caucasian, one disadvantage is that I wouldn't have learned to speak Spanish as I was growing up. One other disadvantage is that I wouldn't be able to eat Mexican food whenever I wanted.

It would take a long time to pick a different race because I go to a school where there are Caucasians, African-Americans, Hispanics, Asians and American Indians. I have friends of all races and cultures and we all get along well. I talk to my Caucasian friends about the same things I talk to my Hispanic friends about. When I am with my friends I just look at them as my friends. I don't look at them as that is my African-American friend or that is my Caucasian friend.

**Age/12 Grade/7**
**St. Paul**

**Washington Junior High School**

**black**

I would choose Hmong because most of them are quiet and don't get into very much trouble. They are shy, nice, smart and mature. They don't get into many fights and they usually have lots of friends because they are so kind. Since they are so timid, they usually get liked better by teachers because they are not as loud as most people. I like the way their eyes are shaped and most of them dress with style. I like their language and exotic hairstyles.

Even though I like their race, I wouldn't change because mine is nice, too.

# LESSON 7
# MUSEUM CURATOR: FINDING ARTIFACTS

**"I am the American heartbreak**
**The rock on which Freedom**
**Stubbed its toe."**

**Langston Hughes, American Heartbreak**

***Note to Teacher:***
*It is important that the teacher read the notes in the* ***Teacher to Teacher*** *section (p.1) in preparation for this lesson. Teachers need to be aware of the question of validity in describing cultural stereotypes to individual groups. This lesson challenges students to understand stereotypes. Students may need to be reminded that it is not valid to say, simply, yes, this defines this group. Students should be encouraged to identify and challenge artifacts that are based on stereotypes rather than valid, cultural expression.*

## PART 1: FINDING ARTIFACTS

**Objective:**
Students will
* share ideas regarding items associated with a given topic

**Materials:**
* The words, Museum Curator, displayed
* Journals

**Time:** Up to 1 class period

**Set Induction:**
1. Display the Museum Curator Sign and check student's comprehension of the term ***curator***. Ask the students to imagine that they had the job of curators and were working to assemble exhibits to help museum goers learn about certain aspects of life in the U.S.

Tell the students to imagine that the museum goers would be learning about this particular topic for the first time, so that the objects must truly typify the subject in order to provide an accurate portrayal. The curators job would be to gather artifacts relating to the particular topic and arrange them in interesting displays.

2. Divide the students into small groups to brainstorm ideas of artifacts that they would include in an exhibit on a certain topic. Assign each group one topic. Some topics might be:

* **60's pop culture:** a list might include anti-war buttons, mini-skirts, Beatles album covers, tie-dyed t-shirts, psychedelic posters, etc.
* **a typical elementary or junior high school teen life**
* **current home entertainment technology**
* **life in modern cities**
* **life on the modern farm**

3. After each group has generated a list, allow groups to share ideas for their exhibits with the class. As certain objects are mentioned ask the students to explain why the object was chosen and to justify its inclusion in the exhibit.

Emphasize that the reason some of the artifacts were chosen was that they have a very close association, and perhaps even typify or define the subject of the exhibit.

## PART 2: CREATING AN EXHIBIT

***Note to Teacher:***
*If you have not done so, it is important that the teacher read the notes in the* ***Teacher to Teacher*** *section (p.1). This part of the lesson is an inquiry into the ambiquities and inaccuracies of stereotyping. There is need for students to understand how important it is to look at the questions: How validly does this exhibit and its artifacts reflect the experience of the group represented? What difficulties arose in trying to reach a valid, accurate and respectful exhibit? How were these difficulties resolved? Were all resolvable? What are the effects on the viewer when it is accurate? When it is stereotypical? Just reflecting on the difficulties should help the students realize the problems of stereotyping.*

**Objective:**
Students will
* become aware of their own belief in racial and cultural stereotypes.

**Time:** 1 class period-Introduction of activity
On-going development of display

**Set Induction:**
Remind the students of the musuem curator activity. Tell them that the next activity is very similar, in that their small groups will again brainstorm a list of artifacts, but for this activity the students will actually assemble the exhibits that they plan.

This time the subjects of their exhibit will be racial/cultural groups represented in the United States. Tell the students that the planning procedure will be the same. They must think of artifacts that would clearly be specific to and reflective of a certain racial/cultural group--an object that when displayed would quickly bring to mind a certain racial/cultural group.

**Learning Sequence:**
1. Put the students into small groups and read the following statement to the students:
**You have just become a museum curator with the responsibility to create an exhibit featuring artifacts of racial/cultural groups represented in the USA based on your perceptions and knowledge of the groups.**

**The people who will come to see this exhibit have had no contact with this group, therefore your exhibit must be as accurate and authentic as possible, so as to avoid misleading the people who see it. Which artifacts would you include?**

2. Students may need a number of days to assemble their exhibits. As groups do their planning, help them to understand how stereotypical thinking might affect their planning process and outcome. Question them about their choices of artifacts.

3. Some groups may decide that there are no objects that would typify one racial/cultural group in our country, or that to assign certain objects to certain groups would involve stereotypical thinking. Since this would be a valid observation, encourage them to work with that idea to create a more multi-cultural exhibit that would share information about "American" culture.

4. As the groups present their exhibits to the class, ask the following questions regarding the items

in the exhibit:

* Which racial/cultural group does your exhibit represent?
* Why did you choose those items?
* How do objects in the exhibit typify the race/culture?
* Is there any way that any of your artifacts would perpetuate a stereotype of the race/culture?
* Would your artifact typify another group also?
* Choice of artifact depends on level of knowledge and familiarity with the group-Is your choice based on actual knowledge and sensitivity to another culture?

5. It is critically important to guide students to an examination of all the artifacts for stereotypical and distorted perceptions of a group. Help them to become aware of accuracies. Students might want to rank the exhibits based on validity and accuracies.

6. Explore with the students the following: What difficulties arose in trying to reach a valid, accurate and respectful exhibit? How were these difficulties resolved? Were all resolvable? What are the effects on the viewer when it is accurate? When it is stereotypical? As a curator who might you include on the planning team for your next exhibit? Brainstorm for museum alternatives to the traditional exhibit for cultural groups.

7. Assign the following journal assignment: Choose two different racial/cultural groups. Aside from physical attributes, what are consistent and definitive differences between the two groups?

Remember your assertions must apply to groups, not individual examples within the groups. If you find this assignment difficult, write an essay to explain your thoughts about differences among people.

8. You may want to invite students to research and report on recent issues raised in the museum-world on representing cultural groups accurately and validly. It is important that students realize the challenges in a many-cultured society as the United States that all of us face in developing respect for each others cultures and values.

# LESSON 8
# RELIGIOUS INTOLERANCE

**"I am an invisible man...**
**a man of substance, of flesh and bone...**
**I am invisible, understand, simply because**
**people refuse to see me."**

**Ralph Ellison, Invisible Man, Prologue**

## PART 1: "ACT 1"

**Objectives:**
Students will
* explore issues of religious intolerance by reading and writing a playlet.
* exchange ideas about ways young people can respond to intolerance

**Materials:**
* Handout #10 ***Night*** **Exerpt**, p.48
* Handout #11 **Act 1**, p.49
* Large paper for recording student ideas

**Time:** 2 class periods

**Set Induction:**
Display the term, *Holocaust* , and tell students that it is an example of extreme and unrestrained intolerance, and ask if students are familiar with the term. Ask questions to discover the extent of student knowledge regarding the Holocaust.

**Learning Sequence**
1. The following facts should be included in any formal definition of the Holocaust. After students have given their ideas, fill in their knowledge gaps with these elements:

* Between 1939 and 1945 approximately 6 million Jews in Europe were killed by the German Nazi Government. This accounted for about 85% of all European Jews.

* The Nazis also murdered up to 6 million other people which included Gypsies, handicapped individuals, homosexuals, political opponents, and huge numbers of Slavic peoples.

* The term 'holocaust' was first used (in this context) by Elie Wiesel, death camp survivor, writer, academic, and the 1986 Nobel Peace Prize winner.

* Nazi- National Socialist German Workers Party - began in Germany in 1919, and brought into power by Hitler in 1933. The Nazi party put into practice an ideology based on racist nationalism, national expansion and state control of the economy.

2. Read aloud to the students the brief excerpt from Wiesel memoir, (Handout #10 ***Night***, p.48)

3. Ask students to think about the horror of the Holocaust and how it left a life-long impression upon the survivors. Ask student to think of other examples of terror and inhumanity, and genocide inflicted on groups of people and what the long lasting effects might have been. Provide time for questions and free expression of ideas.

4. Tell the students that they will begin to discuss religious intolerance by reading the first act of a short play. Explain to the students that the play is unfinished, and that after reading the first act, students in their small groups will write the second act. Each group will then perform a reading of it's final act for the class. (Handout #11 **Act 1**, p.49)

***Teacher Note:***
*You and your students may be aware of diversity issues which exist in your school or community. Adjust this skit accordingly. Recent examples are the treatment of Moslems and Arab merchants in Minnesota during the Gulf War; the controversy surrounding the building of a Buddhist temple in a Twin City suburb .*

5. The play is how a culturally diverse group of children and adolescents respond to intolerance directed at Jews in their community. The first act describes the victimization of a Jewish family, the Miller's.

6. Class reading of **"Act 1"**.

7. A reading of the first act should be followed with a class discussion about what can realistically be done by a group of committed, courageous kids. Encourage divergent thinking with a brainstorming session. Students should mention a wide range of ideas which can be evaluated at a later point, when groups are in the writing process.

8. Record student responses on large paper (or on transparency) which can be saved for later reference. Challenge students to put themselves in the place of characters in the play and try to think about what effective actions they could take . Encourage debate in the discussion.

9. Explain to students that it is their job to now write the second act of the play. The following questions should be addressed in this part of the play:

* How did the kids work as a group to do this challenging project?
* What specific ideas did they use in reaching their project goal of attacking intolerance?
* What resources did they use? What kind of help would they need?
* How do the adults in town react?
* How realistic is the situation you've created? Could a group of young teens really do something meaningful to drive prejudice from their town?

Feel free to introduce new characters, but be sure that the initiative for action against intolerance stays in the hands of the kids.

As students plan the second act, remind them to review the brainstorming ideas regarding ways to respond to racism.

10. Perform a reading of your act.

## PART 2: INTERNATIONAL CONFERENCE ON HATRED

**Objective:**
Students will:

* co-operatively design a forum for ideas regarding hatred and intolerance that is meaningful and relevant to their own experience in school and community.

**Materials:**

* Handout #12 **Needs Assessment Directions**, p.54

* Handout #13 **Conference Planning Worksheet**, p.55
* Chart Paper
* Journals

**Time:** 3 class periods

**Set Induction:**
Explain to students that Elie Wiesel proposed an international conference on hatred. "I want to bring the best philosophers, psychologists, and leaders together to tackle the fabric of hatred, the genesis of hatred."

Provide students brief background information on Wiesel. (See Handout #10*Night,* p.48). Ask the class for their ideas about a conference:

* How would such a gathering be helpful?
* Why would Wiesel want to study hatred?
* In pairs list people you would want to invite to the conference. The people can be from past or people living today. They should represent a variety of ethnic groups. Record all names suggested.
* Would you like to participate in a conference to study hatred?
* Does hatred affect your school day?

**Learning Sequence:**
1. In small groups have students discuss the question, "Is our school infected with disrespect, prejudice or hatred toward any groups?"

2. Using chart paper list evidence of any prejudice, unfair treatment, unkind attitudes, chauvinistic or supremist behavior, or disrespect that has been observed at school. If none has been observed, list specific evidence that the school is free of all forms of intolerance.

3. Post lists and allow time for reactions from class.

4. Explain to the students that in their small groups they will put themselves in the place of people planning a **Conference** to examine the tolerance situation at the school.

Their first task should be to determine the tolerance needs and the interest in such a conference at their school. (Use Handout #12, **Tolerance Needs Assessment**, p.54, as guide).

5. Have the students, in small groups, formulate a needs and interest assessment procedure that could be used to determine whether a conference should be planned. (Suggestions such as interviewing and surveying could be useful.)

6. Allow time for small groups to share their suggestions with the class. As a class decide which procedure(s) to follow.

The next step would be to help students design interviews, surveys or other procedures.

Depending on the results of the assessment, proceed with planning an actual or simulated conference.

7. In the large group, lead the students in the formulation of goals of the conference. The goal setting process should involve a review of the needs and interest assessments.

Also give students some sort of structure to work within, such as is provided by Handout #13 **Conference Planning Worksheet**, p.55.

* Assign roles needed within the planning group: Students would take the roles of these people: representatives of parents, various ages of students, teachers, school administrators, other school workers, people of various ethnic groups in the school, people with disabilities, etc.
* Remind students to think about how people in the school will participate in the conference.
* Suggest a time span, such as one half- or full day
* Tell students to decide program details
* Tell students that they must think about the next step. How will the conference make a difference? How would they expect things to change as a result of the conference?

Help the students to understand how each individual in the planning group must represent a certain perspective.

8. When groups have completed their task, reporters using the Conference Planning Worksheet should share results with the class. Worksheets should be posted in class.

9. Journal entry: Describe your planning group's work. How well did people work together? In a brief statement describe your conference. Could a conference like this really happen at this school? Would a conference on tolerance be helpful at this school?

## PART 3: PEOPLE NEXT DOOR

**Objective:**
Students will:
* knowledgeably discuss the concept of hate crime

**Materials:**
* Copies of news photos of hate crimes (see below)
* Handout #14a **The People Next Door**, p.56
* Handout #14b **Worksheet-People Next Door**, p.61
* Journals

**Time:** 1 class period

**Set Induction:**
Display news photos of cross-burnings, graffiti from recent news stories.

Ask students the following questions:
* What do you think when you see pictures like this?
* How would you react if this Graffiti appeared in or school, or in your neighborhood?
* Have you ever seen this kind of vandalism and, if so, describe your reaction to it.

**Learning Sequence:**
1. Display the term 'hate crime'. Through discussion attempt to lead students to the understanding that opinions vary widely as to what constitutes a hate crime, and that some people dismiss the concept all together.

Tell the students that many communities in the United States have ordinances or laws against hate crimes and that they are very carefully defined and in many cases frequently challenged.
Ask students to try to think of a basis related to the US Constitution upon which hate crimes might be challenged.

2. Distribute Handout #14a **The People Next Door**, p.56, and tell students that they will learn a great deal about facts and feelings associated with hate crimes by reading the article.

After students have read, ask for their brief reactions.

3. Journal: What if the Del Dotto case were to be made into a movie. Write the summary of the screen play. Select actors that you would choose to play the parts of all the key characters in the news story.

4. Some students may want to research current "Hate Crime Ordinances" in their communities and the legal controversies surrounding them. Report back to class or display information on bulletin board.

## Handout #10
## *Night* Excerpt...Elie Wiesel

"Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget that smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky.

Never shall I forget those flames which consumed my Faith forever.

Never shall I forget that nocturnal silence which deprived me, for all eternity of the desire to live. Never shall I forget those moments which murdered my God and my soul and turned my dreams to dust. Never shall I forget these things, even if I am condemned to live as long as God himself. Never."

**Night** by Elie Wiesel, as quoted in U.S.Catholic, July, 1990. Reprinted with permission from U.S.Catholic published by Claretian Publications, 205 W Monroe St., Chicago, Illinois, 60606.

Elie Wiesel has written numbers of books on the Holocaust, and was the Nobel Peace Prize winner in 1986. A Holocaust survivor, Wiesel mother, father and sister were gassed by the Nazis. He has dedicated his adult life to keeping the memory of the Holocaust alive.

## Handout #11
## "Act 1"

**RoAnne Elliott**

***Teacher Note:***
*You and your students may be aware of diversity issues which exist in your school or community. Adjust this skit accordingly. Recent examples are the treatment of Moslems and Arab merchants in Minnesota during the Gulf War; and the controversy surrounding the building of a Buddhist temple in a Twin City suburb .*

**Setting:** School Library

A group of six students (6th-8th graders) are sitting around a table discussing the group project that was just assigned them by their Social Studies teacher. They've been in the library for about 20 minutes and are having some difficulty coming up with an idea for the project that everyone likes.

**Characters:**

| | |
|---|---|
| Darda | Len |
| Calvin | Marie |
| Bonita | Robert |

**Darda:** (sounding bored) Why don't we just do a written report on something. You know, just divide it up into 6 parts and each take one part.

(Groaning and grumbling from everyone)

**Cal:** (sarcastically) Gee, you're a good listener, Darda. I know you heard Mr. Davis say that this project has to be a ***creative*** endeavor. In fact, he's gonna take that into consideration when he grades our work. Tell me, what's creative about another written Social Studies report?

(Darda shrugs and makes a face at Cal)

**Robert:** Yeah, plus we also have to make a presentation to the class in a way that gets the whole class involved. It sounds really hard to me . Maybe we can invent some kind of History game or something.

**Marie:** (another sarcastic voice) Oh Robert, a History game, what could be more exciting!!!

**Robert:** Got a better idea?

**Marie:** Yeah, we could do a skit on History--slavery or something like that . Remember, Mr. Davis said our project had to involve active collaboration. What could be more collaboration than a skit?

**Bonita:** But two groups are already doing skits. I don't think Mr. Davis will approve that idea.

(Everyone sighs, expressing their frustration by appearing bored with the whole thing.)

**Len:** I hate Social Studies--too many reports and projects. There are no interesting topics. Now if this was Science, I would have a hundred great ideas we could use.

**Darda:** You know how Mr. Davis loves current events topics. Maybe we should pick an event

from the newspaper and come up with our project that way.

**Len:** Yeah, but nothing good is happening right now. Everything in the news is either too complex to do a project on, or too boring.

**Cal:** There is always stuff happening in Washington D.C. Lets get a paper and ...

(Cal is interrupted by Marie)

**Marie:** Hey speaking of stuff happening, did you guys hear what's been happening to that Jewish family that moved into the Richardson's old house? They talked about it again on the radio this morning.

**Bonita:** Yeah, I heard. My brother is friends with the kids in that family. Their name is Miller. Its been really bad for them.

**Darda:** What happened?

**Marie:** First somebody spray-painted anti-Jewish slogans on their sidewalk--a lot of really hateful stuff with obscene language. It was disgusting. A bunch of us neighbors worked on it with graffiti remover, but you can still kinda see some of the words. Then, about a week later somebody threw a brick through their kitchen window. The brick had the words, 'Jews get out' painted on it.

**Bonita:** And yesterday someone painted a swastika on their garage door. It's still there. We saw it on the way to school this morning.

**Len:** That's sick. Who's doing it?

**Bonita:** The police are trying to find out, but they're not getting very far. They haven't arrested anyone yet.

**Cal:** My mom thinks its a bunch of teenagers, and on the radio they said that lots of hate crimes are committed by teens.

**Robert:** Well, teens aren't the only ones who do hate crimes though. A lot of adults are very prejudiced and might be acting out their feelings. Why do people always assume its teeneagers that do all the bad stuff that happens?

**Darda:** Why did you use the word 'prejudiced'? What race are the Millers?

**Robert:** It is a white family, but prejudice isn't just used against people because of race. People who are prejudiced can hate for any reason. In this case religion is the reason.

**Len:** Yeah, if you find out someone's religion, and you don't know anything else about them, you just decide to hate them because of their religion, that's prejudice.

**Darda:** But why do people hate based on religion?

**Marie:** I think it just has to do with differences. Everyone around here seems to have somewhat similar religious beliefs, or similar ways of observing them anyway, so no one really stands out. Then someone arrives with a religious background that is different. People notice, and some people feel uncomfortable with that.

**Darda:** But why would it even concern anyone? I don't even know the religious beliefs of the

people on my block.

**Len:** that's because, as Marie said, almost everyone around here observes their religion in pretty much the same way, so we don't even think about religion. Its like race. If everyone was the same race, there wouldn't be any reason to discuss race.

**Cal:** I agree with Len and Marie. Its the differences that make people uncomfortable. They see Judaism as so foreign, and they have so many stereotypes and misinformation about Jewish people that they had to find ways to react. It makes me really mad that some people think they have the right to act out against people because their beliefs are different.

**Darda:** Well what is Judaism exactly? And what is it about that religion that made people want to do negative things to the Millers?

**Bonita:** I don't know much about the Jewish religion or beliefs, but I do know that anti-Jewish behavior doesn't come from knowledge about Judaism, it comes from ignorance and small minded. This isn't about people showing that they disagree with the teaching of Judaism. This is a case of a bunch of cowardly bullies victimizing innocent people, just because they think the community will let them get away with it.

**Len:** Bonita's right. It's bullying and stupidity that causes this kind of stuff. The people that are doing this would attack anyone who was different, especially if they thought that the community would let it happen.

**Marie:** I wish everyone could just accept people's rights to have their own beliefs. Don't you guys think that learning about other cultures and religions would help get rid of hate crimes?

**Robert:** I don't think that knowing about someone's culture automatically gets rid of prejudice, but I agree with you that accurate information at least gives the possibility of acceptance and understanding between different cultural groups.

**Cal:** Right, because if all you know is rumor and stereotype, thats how prejudice grows.

**Darda:** Bonita, your brother knows the family. What does he think of all this?

**Bonita:** He's really mad. He and the Miller kids were planning to stay up all night last weekend to see if they could catch someone, but now my parents don't want him to go over there because they're afraid he'll get involved in some sort of trouble.

**Len:** But now the Millers probably think your family is against them too.

**Bonita:** I know. My brother and my parents are in a big fight about that. Things are kind of tense at my house right now.

**Marie:** I wonder how the Millers feel. I mean are they scared, angry? are they considering moving out?

**Darda:** I hope not. They're not the ones that should leave. The creeps that are causing the problems should get kicked out of town.

**Marie:** I agree. Why should we have to put up with prejudice against anyone. My mom was saying that it makes her feel ashamed of our town. As I think more about it, I think I feel the same.

**Len:** Me too. That family probably thinks we are all prejudiced. As far as they know, any or all

of us could be the vandals.

**Marie:** My dad was worried about that, so he went with a bunch of other neighbors to see the Millers and let them know that we are all on their side.

**Cal:** That was a good idea. That must have helped some. I wish now we could do something about catching the crooks.

**Bonita:** Well. I hope that it stops before anything worse happens. I heard on the news about people burning crosses on the property of people they hate.

**Marie:** I don't think that anything like that could ever happen here. This is a nice town.

**Robert:** How can you say that? People in this nice town are willing to throw bricks through windows and vandalize someone's home because of their religion. I don't think cross burning is so far removed from those things, do you?

**Bonita:** You're right, Robert. But I think the police will take care of it before it goes any farther.

**Darda:** But I think its the whole community's job to do something about this. It's not just up to the police to figure this all out. They might solve the crime, but that doesn't mean we've gotten rid of prejudice, so it could easily crop up again in some other situation.

**Cal:** Well, people can't take the law into their own hands, it just makes things worse.

**Robert:** There are effective ways to fight prejudice that don't involve breaking the law.

**Len:** Hey you guys, I'm getting an idea. Wanna hear it?

**Marie:** NO! We have to get back on track talking about our project. We still don't know what we're doing. I mean this is a very interesting discussion. I feel bad about the Miller family, but talking about them is not helping get our project done.

**Len:** But Marie, listen. I may have an idea for our project. What if we work on this problem of religious prejudice as our project. Its perfect. Its current events, so Mr. Davis will think its a great idea. I'm thinking that we could really do something meaningful and important that our town needs. I mean, first we could make sure that everyone is aware of the problem, then we could think of some ways to get everyone involved in solving the problem. It could really bring our community together.

**Cal:** (very excited) That's it, thats a great idea for our project! (Slaps Len on the back) We can get started right now. Let's do it.

**Bonita:** Cal, do what? We don't even know for sure exactly what we're talking about, how can we just jump in and start working? Can we please slow down and talk this out. It sounds like it has possibilities. I'm all for working on an anti-prejudice project, but I think we should try to be realistic about what we can do, and what we are willing to do--getting rid of prejudice is a huge job. People won't take us seriously unless we have really carefully thought through a good plan and proceed in a way that makes sense.

**Marie:** Let's start by checking out how everyone feels about the theme of eliminating prejudice. I mean, I know we all feel the same way about prejudice, but are we all willing to commit to a lot of hard work to address what's happening in our community?

**Len:** Well, we were just sitting here talking about how awful it is what's happening to the Millers, and I think we have to let people know that the bad stuff directed at that family is bad for our whole town, and that everyone can do something to respond to it.

**Darda:** I think if we ignore it, we're as bad as the creeps that are committing the crimes.

**Robert:** And I think that we can show the adults in this town that people our age can get together and do something constructive, especially since they seem to suspect us of always doing the dumb stuff that happens.

**Cal:** Well, lets have a show of hands of all those in favor of basing our project on responding to prejudice, starting with the anti-Jewish crimes happening right now in our town.

All hands go up without hesitation, and the group starts brainstorming ideas with great enthusiasm.

**End of Act I**

**More information:**
When they told Mr. Davis about their idea he congratulated them on being willing to take on such an important job. He gave them a Project Outline form which they have to complete and return to him for approval before they can begin their project. On the form the students must write the title for the project, and describe the goals, procedures and how the group will involve the rest of the class. The group must also tell what they expect to learn by doing the project.

When the group got together to complete the form, they decided that their project would find creative ways to inform people about religious intolerance (and other types of prejudice) in their town, and to show how it hurts the whole town.

They also will share information about overt and subtle forms of prejudice. The most important part of their work will be in mobilizing people to support the Miller family, fight intolerance, and find ways to protect their community from a recurrence of any type of intolerance.

Now they must get to work on the specifics of planning what they will do and how they will do it.

## Handout #12
## Tolerance Needs Assessment

Conducting a needs assessment will give you some information about tolerance levels of people at your school, and give you some ideas about how to bring about improvements at your school.

Obviously in order to get the information, you will need to ask questions. You may wish to do this through a face-to-face interview, or you may prefer to have people make written responses on a survey form.

In both cases you will need to generate a short list of questions that will help you get the information you need. You should ask people to respond to questions about their ability to get along within a diverse group, the atmosphere at the school, and what the school needs to do to improve opportunity for all and to promote co-operation between all groups.

Your questions must be asked in a way that helps people feel comfortable about sharing information. Avoid questions that seem to have a right or wrong answer. Stress that you are asking for the person's opinion, perception, or feeling. Also try to keep your survey or interview short and focussed.

The following are examples of questions that might yield helpful information (the questions in parentheses may cause nervous, defensive or unfriendly feelings):

**Describe a group of people with whom you feel the most/least comfortable at our school.** (This is better than asking, "Do you like _____ people?")

**What kinds of experiences have helped you to learn about people who are culturally or racially different than you.** (This is better than asking, "Do you know anything about _____culture?"

**What have you noticed about how teachers relate to students of the various racial or cultural groups at our school?** (This is better than asking, "Do you think the teachers are prejudiced?")

Now list 6 good questions for the interview or written survey.

1.

2.

3.

4.

5.

6.

## Handout #13
## Conference Planning Worksheet

This worksheet is a simulation exercise. If you decide to conduct a real conference, you can follow this same format for planning.

You will put yourselves in the place of a group of people planning a conference on the topic of hatred, such as proposed by Elie Wiesel. This conference will be for your school. A conference is a gathering of people who have come to learn about something.

The usual format for a conference includes one or more big group meetings to hear a 'keynote speaker' who gives a speech on the conference theme. There are usually also smaller group seminars (classes) or workshops where one person presents information and ideas on a topic related to the theme. The conference participants all listen to the keynote speaker, then choose seminars or workshops to attend (Usually there are several of these going on at once).

1. The planning group (someone from each of these groups must be represented in the planning group, and the group should be as culturally diverse as your school)
   student:
   teacher:
   parent:
   principal:
   (list other groups that you think should be involved in the planning)

2. Give the Conference a Catchy Title reflecting the theme (studying hatred)

3. List your 'wish list' of keynote speakers. Who would you invite to address the whole group of participants? Since this is a simulation, be creative. What men and women from any time or any place would be good speakers for this conference?

4. When and where would you hold this conference? How long will the conference be?

5. List titles of the seminars (classes) that will be available for the participants. Keep in mind the theme, and also the needs of your probable participants. There should be something of interest to each participant.

6. Design your conference brochure.

Handout #14a

a Tribune Magazine

# THE PEOPLE

## A real-life horror story

By Cheryl Lavin

Sherry Lurie and Larry Del Dotto were married in 1973. By 1984, they and their baby daughter, Jillian, had outgrown their apartment, so they decided to go house-hunting. They drew up a wish list. They wanted a brick ranch house with a basement, three bedrooms, two baths and air conditioning. It had to be in the city because Larry is a paramedic with the Chicago Fire Department. They targeted the Northwest Side.

They found the perfect house in the 3200 block of North Pontiac Avenue, a quiet residential street near Belmont and Cumberland. It had everything they wanted and some extras too: a central vacuuming system, an intercom, a double sink in the bathroom.

"When I saw that house, I had to have it," Sherry says.

The neighborhood—a mix of Poles, Italians and Greeks—suited them: Sherry is Jewish, Larry is Italian.

The owners were asking more than $100,000, but the Del Dottos were able to get the house for $90,000. In April 1984 they moved in.

That's when they met their next-door neighbors, Lucille Olsen, then 67, a widow who worked two nights a week on the switchboard at the Hyatt Regency O'Hare, and her only son, Neil, then 34, who was unemployed and collected government disability. Neil has a lung condition that he says makes it difficult for him to breathe, although he smoked until a few years ago and hasn't worked since the mid-'70s.

The Del Dottos contend that within months, Lucille and Neil Olsen began a campaign of terror against them, especially against Sherry. They followed her. They threatened her. They put a swastika in their window. They parked a car painted with more swastikas, "KKK" and other obscenities in front of her house. The Del Dottos fought back, in criminal court and in civil court, and they won. In March, a jury awarded them $1.8 million, the largest verdict ever awarded in Illinois for a hate crime.

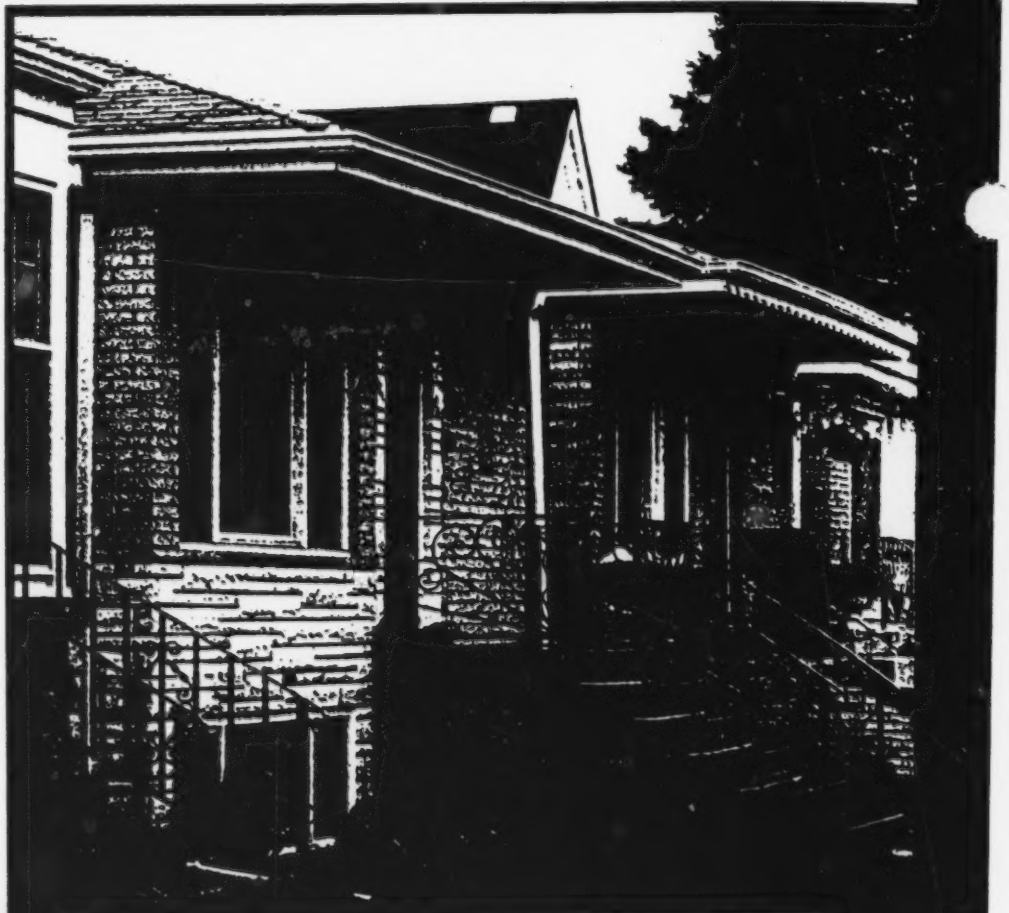
•

There is nothing new about hate crimes. There's nothing new about hate. It isn't illegal. You are perfectly within your rights to hate Jews, Catholics, blacks, whites, Asians, Arabs, Hispanics and/or gays. What you can't do is act on it. Hate crimes are being taken seriously at every level of government. Last April, the president signed the National Hate Crimes Statistics Act, which requires the Justice Department to gather data on "crimes that manifest prejudice based on race, religion, sexual orientation or ethnicity."

In Illinois, the Ethnic Intimidation statute, passed in 1983, was recently strengthened. The new hate-crimes bill, which went into effect this year, stiffens penalties for crimes motivated by bigotry. A second or subsequent offense carries a sentence of two to five years.

In some ways the Del Dotto/Olsen case is typical of hate crimes. They frequently involve "turf." Someone thinks someone else doesn't belong in his neighborhood, on his street, in the house next door. In other ways, the case is unique.

"The siege that this family withstood was extraordinary," says Michael Sand-



*Cheryl Lavin is a Tribune feature writer.*

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Handout #14a

# NEXT DOOR
## of bigotry and torment

berg, Midwest civil rights director of the Anti-Defamation League of B'nai B'rith. "Even to the ADL, which spends 365 days of the year monitoring and reporting on incidents of anti-Semitism."

Nor are the Olsens your typical perpetrators. Most are young males, under 21, who act in groups. Most typically, four men attack a lone victim, according to Jack McDevitt, a sociologist at Northeastern University in Boston who studied hate crimes over a five-year period. A hate crime is a coward's crime—and frequently a violent one. The victims of assaults motivated by hate are three times more likely to need hospitalization than victims of other assaults.

"If you can define someone as being different, and in your mind that means this person is less than you are, it allows the violence to escalate," McDevitt says. "Offenders seem to feel: 'I can do this to *them*. They're just black, Asian, Jewish, whatever.' "

The prejudice is learned at home. "They learn it over the supper table," McDevitt says. "When parents are told what their sons have done, it's not unusual for them to respond, 'What's wrong with that?' It gives you an idea what the environment at home is like."

The Del Dotto/Olsen case was not the kind that attracted national attention. It wasn't like the Manhattan case in which black girls stabbed white girls with hat pins just for fun. It wasn't like The Dartmouth *Review*, which quoted Hitler on its masthead on Yom Kippur—an act of sabotage, school officials contend. No one was killed here; this wasn't Howard Beach or the Bensonhurst section of Brooklyn, where attacks by whites led to the death of blacks. And Sherry Del Dotto is luckier than many hate crime victims. She wasn't beaten or worse.

But she was scarred. For more than two years, her home—her dream home—was her prison, her street was her hell. Her next-door neighbors were her tormentors.

●

"I KNEW FROM THE BEGINNING THEY were strange," says Sherry Del Dotto, 39. "When I moved in, Neil asked me where my bedroom was, where the baby's room was, did we have a microwave. Who asks you those kinds of questions? Once he turned over my wrist to look at my watch. After that, I put it in the vault. And Lucille—she kept her groceries in the trunk of her car. She would go out to the car to get a bottle of pop or some bread. They never turned their lights on: The only light was the glow from the TV. They never went anywhere. They were always home, watching the street."

At first, relations between the neighbors were civil, which was a good thing—their houses are just a few feet apart. The families would say hello, goodbye. Neil would come over to borrow ice. The Del Dottos would borrow lawn equipment.

Then in July, Neil, 6 foot 3 and 240 pounds, with a heavy black stubble and deep voice, told Sherry, 5 foot 2 and slender, to "shut up."

"I'm the type of guy who minds his own business," Neil Olsen says, "but she started getting real nosy. 'Where do you get your money from?' 'If you don't work, how do you pay your bills?' I putter around. She says, 'I see you leave at 1, 2 in the morning, all dressed in black'—like I'm Zorro or something—'Where do you go?' Maybe I go to a bar and have a few beers. What's it her business?"

"It's none of her business what I do," Lucille Olsen says. "I could be running

(Continued on page 16)

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Handout #14a

# Neighbors

*Continued*

a whorehouse. What's it to her?"

After that, things quickly turned ugly. Sherry was out one day with 1-year-old Jillian, and Neil said, "There goes the big (obscenity) and the little (obscenity)."

"Maybe I called her and her kid names," Neil says. "Maybe I did. I'm no angel."

Sherry says that when people came to visit, Neil, who was frequently hanging around the house, would quiz them. Where were the Del Dottos from? Skokie. Where were Sherry's parents from? Skokie. Finally, he confronted her.

"I said to her, 'What are you?' She said, 'I'm Italian.' I said to my mother, 'She ain't no Italian.' I guessed she was Jewish. And then, later on, she put 'Happy Hanukkah' all over the windows. . . ."

". . . and the thing with the candles," Lucille adds, describing a menorah.

". . . I'm a good guesser," Neil says.

"I never said I was Italian," Sherry says. "When people ask me what I am, I say I'm an American. It's nobody's business."

Sherry says Neil began referring to her as "that Jew bitch."

And that's how it started.

Soon the Olsens were following Sherry down the street, staring at her, spitting at her. Neil would run up behind her, grunting and hissing. They parked their cars so close to hers that she couldn't use it for three weeks. Once Neil laid down on her car and wouldn't move until the police came. He would blow his trumpet into the baby's window.

"We would shake our heads in disgust," says one of the neighbors. "They were always miserable, making trouble and doing things to irritate people."

Neighbors complained among themselves because the Olsen's front and back yards were littered with junk, garbage and dog feces and their grass was often overgrown. But no one wanted to confront them. They were an institution on the block. They had lived there since 1960.

At one point, one of the neighbors tried to call a truce between the two families, but it didn't work. No one could really do anything to help the Del Dottos. The neighbors were afraid of the Olsens, and they still are. "We still live here," is what several of them said. None of them wanted to be identified for this story. (Similarly, the principals declined to be photographed for this story.)

Larry Del Dotto, 39, was rarely home while all this was going on. He held three jobs, working 24-hour shifts for the Fire Department, 8-to-5 shifts on his days off installing air conditioners and evenings for a private ambulance company. When he was home, he says Sherry was "always on edge and frightened. I had to bite my lip listening to her anguish and then bite it even harder to keep myself from going off."

Still, he never threatened Neil, although he says the thought crossed his mind, "more than once. But I had the well-being of my family to worry about and the risk of losing my job to think about. In the Fire Department, your conduct off duty is as important as your conduct on duty."

"I would tell him to stay away and ignore them," Sherry says. "And it's just not Larry to take things into his own hands. He's a paramedic. He saves lives, he doesn't kill people or beat them up. He has a conscience, not like them. We wanted to do things the right way."

So she turned to the police. On Aug. 19, 1984, when the Olsens refused to turn down their radio, she called them.

"We did what we normally do," says John Nolan, the Chicago police officer who responded to the call. "I left my partner with Sherry, and I went to talk to the Olsens. They're from Bridgeport; I have friends in Bridgeport. We had a nice conversation. Then I turned to the subject of Sherry and her fears and Neil's harassment of her. I asked them to leave the woman alone, be a good neighbor, make the best of a bad situation. They blew their tops. He was screaming and cursing. She was as bad as he was. She's a witch. They said, 'Absolutely not.' It went downhill from there."

"He said, 'You've got 30 seconds to turn that radio down, or you're under arrest,' " Lucille recalls. "I said, 'Then I guess I'm under arrest.' "

Nolan says Neil ran and hid, but eventually both he and his mother were arrested for disorderly conduct.

"Usually, the anger in a squabble between neighbors is driven by their concern for property," Nolan says. "This was all driven by the Jewish thing. I couldn't see any other reason why they were harassing her. They were relentless in their hatred."

As he was being taken into custody, Neil yelled, "I'm going to kill that (obscenity) Jew bitch." And, then, he said, "The (obscenity) Jews are as bad as the (obscenity) niggers."

On Jan. 23, 1985, Neil and Lucille were both found guilty and fined $50. A month later, a brick came through the picture window of the Del Dotto home.

"I was on the phone with my mother when I heard this noise," Sherry says. "I thought the TV had exploded. I went to look, and there was glass everywhere. I was hysterical."

There were no witnesses, and no one was ever charged.

One day the Del Dottos came home and found their garage covered with graffiti. Again, no witnesses and no charges.

A swastika appeared in Lucille Olsen's bedroom window, which faced the Del Dotto's kitchen.

"Did I have a swastika?" Lucille asks. "No. I had something that might *look* like a swastika. And another thing, a swastika does not mean Jewish. It doesn't mean anything. It's a symbol, but it's not a symbol of Nazis. So if you collect things, you collect them. Neil collects everything."

The controversial car: Neil Olsen's auto, parked in front of the Del Dotto home in August of 1985

"The swastika wasn't a big deal," says Neil, whose collections include skulls from a nearby cemetery that was dug up to make room for a shopping center.

That winter, Sherry Del Dotto, who was nine weeks pregnant, had a miscarriage.

"It was stress," Larry says.

"She was really, really upset, really shaky and hysterical," Nolan says. "She was scared Neil was going to hurt her and her family."

"It got so I hated to be alone in the house," Sherry says.

The police took to patrolling the block on their own. "Just to make sure nothing was going on," Nolan says. Several officers contacted the Police Department's Neighborhood Relations Division of the Civil Rights Section, which investigates hate crimes, and then the Anti-Defamation League of B'nai B'rith, which put the Del Dottos in touch with the law firm of Sonnenschein Nath & Rosenthal. They agreed to handle the case *pro bono*.

"We called anybody we could to try to get some help," Nolan says. "We had done just about everything we could do, but this seemed like it would never end."

The harassment continued. Sherry says Lucille deliberately hit her parked car. She says Lucille told her she was going to "beat the (obscenity) out of her." When Sherry visited friends on the block, they'd watch her to make sure she came and went safely. Sometimes they'd walk her home.

"There was trouble before with the Olsens, but nothing like this," says a neighbor who describes the block as "basically a nice place. Usually, we all sit outside and talk. Then we just sat and watched."

In August of 1985 there was plenty to see. With white shoe polish, Neil painted swastikas, "KKK," "Death to All Non-Whites" "Jew, (obscenity) you," "SS," "Aryan nation," "Marquette Park," "white power," "Himmler" and other racial and ethnic obscenities all over his car, which was parked directly in front of the Del Dottos' home.

"We were shocked when we saw the car," a neighbor says. "He thought there was no limit to what he could get away with."

At the same time Neil was painting his hate slogans, his girlfriend and her 9-year-old daughter were painting flowers and cartoon characters.

Neither Lucille nor Neil Olsen think there's anything peculiar about spending a nice summer day drawing swastikas and flowers side by side.





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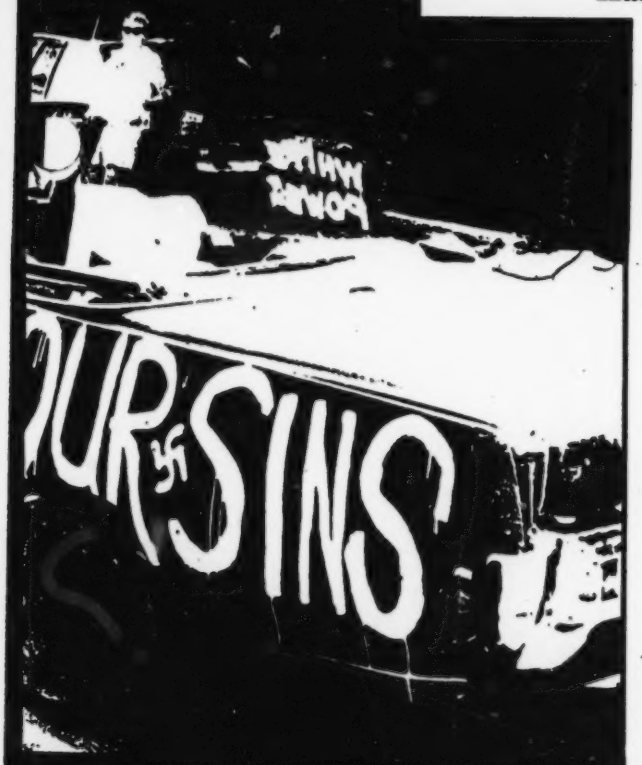


with several racial and ethnic insults painted on it. Neil's mother, Lucille, is in the background.

"That didn't bother me at all, and it didn't bother Neil," Lucille says. "The car wasn't that good."

Sherry Del Dotto was seven months pregnant at the time.

"That whole week they tormented me," Sherry says. She says Neil told her, "I hope you have a miscarriage, Jew."

On Aug. 8, while he was in his yard and she in hers, he said: "Your days are numbered, Jew bitch. I'm going to get you." The only thing separating them was a four-foot-high fence. Sherry had twice seen him jump that fence. She called the police.

When Detective Kenneth Berris arrived, Neil was wearing flowered bermuda shorts and a paisley tank top.

"That says everything about him," Berris says. "He's a clown, a buffoon. He tries to bully people, intimidate them with his size and manner. He's a big bruiser of a guy. He certainly intimidated this little pregnant woman. But he's not a brave guy—he's a bully. Bullies are cowards."

About Lucille Olsen, Berris says: "She's a crusty old girl. The apple doesn't fall far from the tree."

When Berris told Neil he was under arrest, on charges of ethnic intimidation, assault and disorderly conduct, he ran and hid, just as he had done a year earlier.

THE TRIAL WAS HELD IN January 1986. Lucille was a witness for her son. Assistant State's Atty. Frank Marek questioned her about Sherry Del Dotto's condition that summer.

"She was pregnant, wasn't she?" he asked. In fact, she was seven months pregnant.

"I wouldn't know," Lucille testified.

"Well, you are a mother."

"She didn't show."

Neil Olsen testified that he didn't know Sherry was Jewish. Under oath, he swore he had never seen Hanukkah decorations at her house. But when Marek asked him if he knew what Hanukkah decorations looked like, he said, "No, sir."

"So, is it possible you may have—they may have been up and you didn't notice them?"

"I don't know. I don't know what you are really talking about, you know. I don't know what kind of decorations they use."

When Marek asked him if the statements on the car represented his views, Neil answered, "I don't know."

He didn't know what "Death to Non-Whites" meant.

He didn't even know why Sherry Del Dotto wouldn't want a car painted with swastikas parked in front of her house.

He denied painting the car. It had been done by "the kids who hang in the woods," *not* him.

Yet, one of the state's witnesses, police officer Joseph Fiduccia, who lives on the other side of the Olsens, testified he had seen Neil paint "Jew, (obscenity) you," "KKK," and "Jesus died for your sins" on the car.

It was brought out at the trial and the sentencing that Neil Olsen has a criminal record dating back to 1968. He has been convicted of, among other things, unlawful possession of firearms by a felon, perjury, forgery and theft.

"He did everything young boys do," Lucille says.

In his summation, Neil's attorney, Robert Colan, called the case "just the usual neighbor squabble."

On Jan. 6, 1986, Neil was found guilty of assault and disorderly conduct by Judge John J. McDonnell. He was acquitted of ethnic intimidation.

"Unfortunately, we all must go through life with certain unpleasantries such as name-calling," McDonnell said. "In order to convict, in the court's opinion, of ethnic intimidation . . . there must be a clear showing that the defendant said, 'I'll get you,' or 'I'll beat you because you are a Jew.' "

In the judge's opinion, "Your days are numbered, Jew bitch. I'm going to get you" did not meet the test.

"I really don't know how he could have been acquitted," Marek says. "Neil Olsen is a dyed-in-the-wool bigot. In my career as a prosecutor, I've never come across anything like what this guy put these people through."

Judge McDonnell gave Neil the maximum sentence: two concurrent 30-day sentences to begin immediately.

"What's happening right now?" Neil asked. "I'm being locked up?"

"Yes, sir," the judge said. "You are going in right now. Thirty days."

"Can I talk to my mother first?"

●

IT WAS WHILE NEIL WAS IN JAIL THAT the Del Dottos decided to move. Despite everything they had been through, Larry regretted it.

"We were the ones who were right," he says. "Why should the people who are right have to leave?"

Neighbors told them to stay, the police encouraged them to stay, but Sherry had had enough.

"I had to leave for my own sanity. I never knew what would happen. I wasn't sleeping. I wasn't eating. I was scared all the time. The mother threatened to beat the (obscenity) out of me. I wasn't brought up like that."

Since the Del Dottos moved in June 1986, the street has been quiet, but not without incident. A neighbor calls the Olsens "unhappy people who want to cause trouble." She believes they scratched their keys into the side of her car, but she has no proof.

●

THE DEL DOTTOS FILED A CIVIL SUIT against the Olsens in 1985. It was finally heard in March of this year in the courtroom of Cook County Circuit Judge William Kelly. The trial took six days, and Neil wore black sweatpants and a Blackhawks jersey every one of them. He was "frightening-looking," according to juror Beth Ford.

In his opening statement, the Olsens' attorney Colan said, "It takes two to tango" and contended, as he had in the criminal trial, that the case was merely a series of "neighborly squabbles." Neil, he said, was just "an easygoing guy."

The court didn't find him so easygoing. The sheriff's department furnished extra marshals during the trial, and after the trial was over, armed guards escorted the jurors from the building.

"They thought he might be dangerous," Kelly says.

In his testimony, Neil painted himself as the aggrieved party. It was Sherry who had tormented and threatened him. He said she placed her sprinkler so that water poured into his van. He watched it fill with water for six hours.

"You just let your car be soaked for six hours?" asked Edwin Rothschild, one of the Del Dottos' lawyers.

"If that's what she wanted to do. I didn't want to go out there and argue with her."

"So you just let it go?"

"I let it go."

He said Sherry placed her barbecue grill so that the smoke would blow through his window. She told him if he didn't clean up after his dog, a Doberman pinscher, she'd kill it. If he didn't keep his parrot quiet, she'd kill it too.

Neil changed his story concerning the car. At the criminal trial, he swore, under oath, that he had painted nothing on it. This time he swore, under oath, that he had painted "Jesus died for your sins" on it.

"I'm a born-again Christian, sir," he volunteered.

He testified that he didn't know what KKK stood for, and when asked to spell Ku Klux Klan he said, "K-U, K-L-U-X, C-L-A-N."

When asked about his previous record, he said he "guessed" he was convicted of perjury and the unlawful use of firearms by a felon, but he didn't remember.

"If you say so, I guess I was."

"I'm not saying so," Rothschild said. "I'm asking you."

"I don't remember what the verdict was on it."

"Neil seemed generally uninterested in the whole thing," Ford says. "Both he and his mother reacted to anything the other side said with much disdain. They would make comments and noises."

In his closing argument, Richard Hoffman, also an attorney for the Del Dottos, asked the jury to teach the Olsens that "that kind of garbage, that kind of harassment and cruelty is unacceptable. It was unacceptable in 1985. It's unacceptable today. It's going to be unacceptable

*(Continued on page 24)*





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# Neighbors

*Continued*

able in the future."

They did. After 3½ hours of deliberation, the jury, six blacks and six whites, awarded the Del Dottos $1.8 million, $1.1 million from Neil, $700,000 from his mother. It doesn't appear the Olsens have $1.8 million, but they do have a house, at least they did—Lucille says she sold it for a dollar—and several cars, including a Cadillac Neil recently bought.

"We knew they'd never get the money out of them," Ford says. "It was more an issue of how we might stop them from doing this again. It seemed like they had nothing better to do. This was their entertainment."

The Olsens appealed the verdict.

"My civil rights have been violated," Neil said.

The notice to appeal was dismissed.

●

BESIDES THE DEL DOTTO/OLSEN CASE, two other hate crimes have been tried in civil court in Illinois. One involved Dorothy Stirgus, who in 1987 moved into Wrightwood on the Southwest Side, one of the first blacks in the neighborhood. Four young white men threw Molotov cocktails through her kitchen window. In a criminal trial, they were charged with aggravated arson and received prison terms ranging from six to 12 years. Then Stirgus sued them in civil court. Two of the defendants settled with her, the other two were assessed $300,000 in damages.

"Even if they don't have the money now, someday they may start generating income, and if they do, we will garnish their wages," says Elizabeth Shuman-Moore, director of the Project To Combat Bias Violence for the Chicago Lawyers' Committee for Civil Rights Under Law Inc., which advocates for victims and represents them in civil cases. "But the real point is to send the word to the community that this will not be tolerated and that the perpetrators will have to pay in the civil courts as well as through the criminal system."

In a 1988 incident, Mack Green, also black—most hate crimes in Chicago are white on black—was attacked while he was sitting in a truck in Bridgeport. Stephen Windy, a young white man, taunted him, tried to set fire to the truck's gas tank, knocked out the windows with a two-by-four and spat on him.

Windy pleaded guilty to attempted arson, criminal damage to property and ethnic intimidation and was sentenced to a year's probation, repayment for damage to the truck and 60 hours of community service.

Then Green filed a civil action. On Aug. 3, 1990, an all-white jury awarded him $475,000 in damages.

●

IT IS VERY DIFFICULT TO GET ACCURATE statistics on hate crimes. They frequently go unreported, especially when the victims are gays, who may not want any publicity, and Southeast Asians, some of whom have brought their mistrust of police to this country. But most groups that keep statistics on hate crimes report they're going up, especially on college campuses.

One factor causing the increase is the recession. "We usually don't find perpetrators coming from the very, very poor or the very, very wealthy," sociologist McDevitt says. "It's the working class, the people who really feel threatened that they're not going to get their piece of the pie, so they blame it on minorities." Another factor: The Persian Gulf War, which led to an increase in attacks on both Jews and Arabs.

Although hate runs deep, hate crimes may actually be the easiest of all crimes to deter. "There is so little return to the offenders," McDevitt says. "They don't get money, they don't get drugs. What do they get? They get to beat up somebody and, maybe, bragging rights. If the punishment is severe enough, it's just not worth it."

Meanwhile, in June the U.S. Supreme Court clouded the issue for state and local authorities when it agreed to decide whether states and communities violate constitutional free-speech protections by adopting laws against such hate crimes as cross-burning and the display of swastikas.

●

"I'M GOING TO CRY," Lucille Olsen says, her eyes filling with tears. "I'm 74 years old. I can't take this. I've been a widow for 23 years. You live 23 years on nothing, on Social Security. You see how you get along. And now this. And my blood pressure—do you understand blood pressure?—it's 170 over 130. I'm a walking time bomb."

Lucille Olsen feels she has been treated unfairly. Railroaded. The police, she says, sided with the Del Dottos because Larry works for the Fire Department. Sherry, she says, turned the neighbors against her. The lawyers were all in cahoots. The trial was a farce.

"When this Rothschild opened the case, the first words out of his mouth were, 'Neil Olsen says the Jews are no better than the niggers.' And how many niggers were on our jury? Half. Now I can take you up to a nigger in this neighborhood. I said: 'You're a nigger. I had your kid paint my windows for me, didn't I? Do I hate you because you're a nigger?' I don't hate anybody, and neither does Neil."

Not even Jews.

"Honey," Lucille says, "I have the best Jewish friends. I went to school with the Jewish people. I worked with the Jewish people. I worked for the biggest, richest Jew in the city of Chicago, Mr. Pritzker, owner of the Hyatt Corp. Hey, my first boyfriend was a Jew. The Jewish part of this is nothing."

Neil says he has no problems with Jews either. "I ain't no racist. I never went up to Skokie and burned anything."

"The B'nai B'rith said they were going to set an example," Lucille says. "They made their example. They made their big splash. What more do they want? They want a million dollars from my son who don't have anything? They want $700,000 from me? I was watching TV the other day, and they were talking about the wages of the vice president. I'd have to be vice president for seven years to get $700,000. I don't have anything, and if she thinks she can get anything out of me, she's crazy.

"I don't intend to move out of here. They will have to carry me out in a plastic bag. But she won't bury me. I'll bury her."

Tears come to Neil Olsen, too, when he talks about Sherry Del Dotto. "She has pushed me to the limit. I'm mad, that's what I am. I have so much hate in me."

He says he feels helpless. The only group that has come to his aid is the KKK. They offered to go to court with him, but he declined. "I told them I have enough trouble."

Neil Olsen asks, "Do you know where I can get legal help?" Then he wipes his tears, turns to his mother, and says, "Get me some water."

She does.

At the trial, she walked with a cane. At home, she doesn't. In court, she testified that she couldn't really remember what had happened because she had suffered several strokes, but at home for two hours she seemed to remember quite well.

●

NOTHING IS REALLY over. The Del Dottos claim that Neil is in contempt of court for violating a preliminary injunction and are seeking a permanent injunction against him. The Olsens have filed a post-trial motion asking that the judgment against them be overturned or a new trial granted.

Tension between the two families is as high as ever. Sherry Del Dotto visits friends on her old block and sees the Olsens. She runs into them in the neighborhood. She contends Neil has followed her. He claims she drives slowly up the street, staring in his windows.

"I want it to stop," Neil says, "but she won't."

"Why don't they just leave me alone?" Sherry asks.

The Del Dottos are convinced that Neil isn't through with them. They heard that at the trial he doodled their new address, which they had hoped to keep secret.

"I got news for this young lady," Lucille says. "If anybody wants to find out where she lives, they can find out."

"If I'm going to get her, I'll get her," Neil says. "I don't need to go to her house."

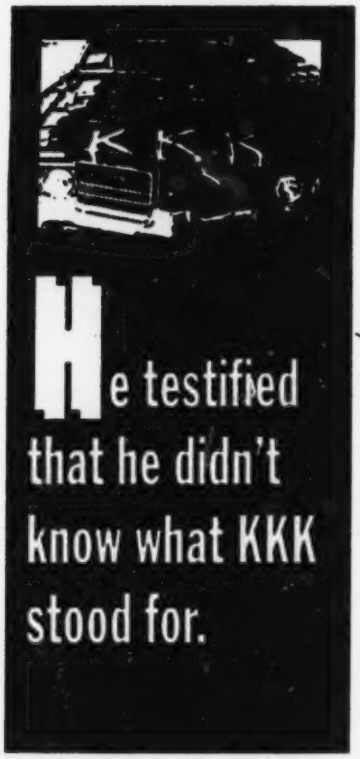
Still, the Del Dottos hide. "I'm in a witness-protection program of my own," Sherry says. "This is not over; I've said it all along. Something will happen. I live in fear."

She peeks out her shades before she goes to bed at night and as soon as she gets up in the morning. She has an escape route planned in case Neil is waiting for her. Living like this has taken its toll.

"I'm a basket case. I don't sleep well. I have nightmares. I'm very jumpy. I can't even stand Jewish jokes anymore. I'm American. I was born here, I was raised here. Jewish is my religion, and it's nobody's business."

Before they bought that house on Pontiac, Sherry and Larry Del Dotto never knocked at the house next door to meet their prospective neighbors.

"It was a big mistake," Sherry says. ■




**Another photo of Neil Olsen's car from the case file of Sonnenschein Nath & Rosenthal, the Del Dottos' attorneys.**



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## Handout #14b
## Worksheet Questions for The People Next Door

1. How would you describe the Olsens?

2. How would you describe the Del Dottos?

3. The Olsens' attorney described the problem between the two families as a neighborly squabble. Would you agree with this characterization?

4. Do you think there was racism or bigotry or prejudice involved in the actions of the people in this story? Defend your answer with clear examples.

5. Do you think the Del Dotto's acted appropriately in how they responded to the problems presented by the Olsens? Explain.

6. What advice would you have given the Del Dottos during the summer of 1984?

7. What advice would you give them now?

8. Did the neighbors do all they could have to support the Del Dottos?

9. Do you think behavior like that of the Olsens would be tolerated in your neighborhood? (Tell how your neighbors would respond?)

10. If you had been a neighbor on the Del Dotto's block what would you have done?

11. What kind of penalties, consequences do you think the law should carry for hate crimes?

12. The court decided that the Olsens did commit a hate crime against the Del Dottos. What factors put their crime in the category of hate crimes?

13. Are you aware of hate crimes having been committed in your town?

14. Find out about the law. Is there legislation on hate crimes? How does the law define a hate crime?

15. What about the right of the Olsens to freely express their views?

# SECTION IV
# Respect

### Lesson 9 Signs of Respect

Activities that explore the meaning
and definition of respect from various perspectives,
and creating signs with messages about respect
to post around the school.

### Lesson 10 Teens and Adults, Friends or Enemies?

Students dramatize 'typical' teen/adult
misunderstandings and respect problems,
and compose a formula poem.

### Lesson 11 Special Report: A Rampant Lack of Respect

A simulated news report
about people who are targets of disrespect
in a community.

# LESSON 9
# SIGNS OF RESPECT

**"Respect is to accept each person's human rights, the total human rights to which you and I are entitled. It is our right to ask our own questions that help us form our own ways of life and our own ways of thinking and believing. It means that you and I are equals, and there is something in you that is sovereign. I respect that sovereignty. I wouldn't try to ignore it or diminish it. Quite the opposite, I want to defend it."**

**Elie Wiesel, Winner of Nobel Peace Prize, 1986, as quoted in U.S.Catholic, July, 1990**
Reprinted with permission from U.S.Catholic
published by Claretian Publications,
205 W Monroe St.,
Chicago, Illinois, 60606.

**Objectives:**
Students will:
* explain various perspectives on the concept of respect
* identify evidence of respect in family, school and community

**Materials:**
* Copy of Elie Wiesel Quote (See above)
* Handout #15 **Sign of Respect Worksheet**, p.65
* Handout #16 **Sentence Completion Worksheet**, p.66
* Journals

**Time:** 2 class periods

**Set Induction:**
Read Elie Wiesel definition of **respect.** (See above)

Explain to students that this is one person's way of defining respect, and that there are many ways of thinking about this complex concept. For example some people might use words like tolerance, love, or fear in the definition of respect. Ask students if they would agree with all or part of Wiesel statement on 'respect'.

**Learning Sequence:**
1. Ask students to respond to the following statement: Respect is something that is hard to define in words, but easy to observe and recognize. In other words, I may not be able to articulate a usable definition of respect, but I sure can tell by a person's behavior whether or not they respect me.

Have students list behavior that indicates respect in interactions between persons.

2. Direct students to work in small groups to consider the following questions:
* Can you observe a person interacting with others and determine whether or not that person has self-respect? If so, list the signs of self respect. (The signs are those behaviors and characteristics: that let you know that an individual has respect for him/herself)

* Does respect exist in our school and community? What are the signs that you can observe

as students interact with each other and with adults in school and in the community?

* What are the signs that show that cultural/gender/racial/ethnic/ personal style differences are respected in our school and community?

After discussion within groups, ask students to share ideas with class.

3. Then have the class work together to create "signs of respect" to display in the school.

Using Handout #15 **Signs of Respect Worksheet**, p.65, have students copy from their group notes examples of behaviors or characteristics that denote the presence of respect. Write one example on each sign.

4. Journal Assignment: Have students complete Handout #16 **Sentence Completion Worksheet**, p.66. Encourage group sharing of ideas as student work on this activity.

## Handout # 15
## Signs of Respect

Directions: On each sign give a clear, and specific example of how forms of respect are shown in our school.

Signs of Self respect:

Signs of respect between kids:

Signs of respect between and adults:

Signs of respect between adults and kids:

Signs of Respect for cultural/racial differences

Signs of respect for Personal Style Differences

Signs of Respect for People Irrespective of Ability Levels

Signs of Respect for Gender Fairness

## Handout #15
## Sentence Completion

**RESPECT IS...**

1. Respect is _____

2. You can't have respect without _____

3. I can't respect someone who _____

4. I show my respect for others by _____

5. I earn the respect of others by _____

6. I need the respect of others because _____

7. When I feel disrespected by others, I _____

8. One of the reasons for disrespect is _____

9. Its easy to be respectful when _____

10. The way I show disrespect is by _____

**Write a brief statement to show how each pair of terms is related:**

RESPECT and LOVE _____

RESPECT and TOLERANCE _____

RESPECT and RIGHTS _____

RESPECT and KNOWLEDGE _____

# LESSON 10
# TEEN AND ADULTS/FRIENDS OR ENEMIES

**"No one can make
you feel inferior without
your consent."**

**Eleanor Roosevelt, This is My Story**

**Objectives:**
Students will
* examine differing perspectives between teens and adults
* dramatize the differences in skits
* create poems about respect between teens and adults

**Materials:**
* Sample poem on display (see below)
* Journals

**Time:** 2 class periods

**Set Induction:**
Ask students to raise hands to indicate how much of the time they have the same opinions and feelings as their significant adults--100%, 75%, 50%, 25%, or never!

Engage the students in a discussion of the ways teens and adults see things differently. Ask students to think of their interactions and relationships with parents, teachers and the large group of anonymous adults with whom they have contact. How can lack of respect result in the adult world discriminating against kids (on a personal level and institutionally)? Is there teen discrimination against adults?

**Learning Sequence:**
1. Give the students the following directions for small group activity:

(1) Plan and perform a skit to dramatize an adult reaction to adolescent behavior illustrating when you feel an adult is not respectful of teens. Show and explain how you would like to have adults show respect to teens.

(2) As a group, create a 'letter poem' to let adults know about adolescents' need for respect.

Sample poem:

Respect my rights
sEe my intelligence
liSten when I talk
sPeak to me with tact
bE on my side
Care about my well-being
Treat me fairly

2. Allow time for each group to share their skit and poem with the rest of the class.

3. Have students actually take copies of the poems home to share with parents (or with the adults of their choice at school). The students can then ask parents to write their impressions of the poem or they can write a respect poem in response, which kids can bring to class for sharing.

4. Journal: (choose one)

* Put yourself in the place of the adult from your skit. Try to write a response from that person's point of view.

* If you asked your adults to write about their needs for respect, what kinds of things do you think they would mention?

5. Share with class

# LESSON 11
# SPECIAL REPORT:
# A RAMPANT LACK OF RESPECT

**"All human beings are born free and equal in dignity and rights..."**

**Universal Declaration of Human Rights, Article 1**

**Objective:**
Students will:

* develop and share insights about the causes and effects of disrespectful behavior in interpersonal and intergroup relations

**Materials:**

* Handouts #17 **Signs:"Targets of Disrespect"**, p.72
* News Articles
* Posters for display
* Handout #18 **Victim/Perpetrator/Witness Chart**, p.79

**Time:** 4 class periods

**Set Induction:**
Remind students of the news programs they've seen that feature a special report on some issue of importance and interest to the community. Examples: Students may have viewed programs about the AIDS epidemic, child abuse, crime, etc. Ask students to give examples and to tell about the purposes of such programs.

Ask the children to recall **how** these shows are organized. Discuss the feature in regard to the following:

* Did it show examples of the problem and effect on individuals, families and communities
* Did a narrator read information regarding the issue or event
* Were there interviews with the witnesses, perpetrators and victims, community leaders, and other people in the community

**Learning Sequence:**
1. Tell students today we will begin a simulated news report about how disrespect exists throughout our community and is affecting the lives of our neighbors and ourselves. The report will consist of a dramatization of forms of disrespect and interviews of the victims, perpetrators and community leaders.

Lets recall the definitions of respect that we discussed earlier (see Lesson 9, p.63) and the many ways that we show respect and disrespect to others.

2. Display the Handouts #17 **Signs "Targets of Disrespect**, p.72

**wheelchair user**
**child with unusual name**
**person learning English**
**woman manager**
**person whose religion is different**
**teen in shopping mall**
**single parent**

Engage students in discussion of these examples to stimulate thinking about the variety of ways

that disrespect might show itself.

Focus the discussion around two themes:

* **Personal experience:** Have you ever witnessed this? What do you know about this? Are you aware of this kind of disrespect in your community?
* **Feelings/emotional response** of victims, witnesses and perpetrators: What is going on within individual people when disrespect is part of the environment? What are the effects on people?

3. Give students the opportunity to add more examples of targets of disrespect, especially those which occur in school or in student's own community. Have them record information on Handout #18 **Victim, Perpetrator, Witness Chart**, p.79, and putting themselves in each of the three roles.

4. After discussion of situations on Handout #18 **(Victims, Perpetrators,Witness Chart)** and situations listed on **Targets of Disrespect**, assign (or have them choose) a situation to each group and have them do the following:

(a) The group's task is to plan a brief skit to demonstrate the situation they've chosen. Explain to the class that the purpose of the skit is to share information and ideas from the students' own perspective about disrespect, how it affects people, and what to do about it.
(b) Each skit will need a perpetrator, victim and a witness.
(c) Each group will also write an introduction of the skit to be read by the narrator.

5. Small groups then prepare and practice interviews:

(a) The interviews should yield insights about disrespect and how and why it occurs among people in a community.
(b) Interview with **victim**: What happened, how did you react, and how did you feel?
(c) Interview with **perpetrator**: Why did you act toward this person as you did, how did you feel when doing it, how do you feel now
(d) Interview with **witness**: What did you observe, how did you react, how did you feel?

6. Each group prepares person-on-the-street type interviews. The purpose of this very brief and informal interview is to get the opinions of citizens regarding the disrespect which is shown in the community. They can consist of 1 to 2 questions . Assign reporters to conduct the interviews. The teacher should explain that this type of interview is very informal and very brief. Therefore the interviewee need not prepare any statement or response.

7. Narrators of the special report will need to be chosen. The narrators must prepare and practice reading opening comments, comments regarding disrespect and remarks for closing the program.

8. Needed jobs:

**Characters in the dramatizations**
**2 narrators**: rehearse and read opening remarks, brief comments regarding the dramatizations, and closing remarks.
**Reporter(s)**: conduct person-on the street interviews, conduct longer interviews with victim, witnesses, perpetrators, and community leader(s).
**Community leader(s)**: present a brief speech: How does disrespect affect your community, how can it be confronted and eliminated from the community?

9. Class must decide the order of how things will be presented, or use a format suggested below.

**Suggested format # 1:**
1. Narrators open program using prepared statement.
2. Narrator introduce first skit (report)
3. Reporters interview victim, perpetrator and witness.
4. Narrator thanks reporter and introduces informal interviews
5. Reporter conducts person-on-the-street interviews
6. Narrator introduces second skit.
7. Reporters interview victim, perpetrator and witness.
   (This pattern can continue until all skits have been presented)
8. Community leaders speak out against disrespectful behavior.

At the end the Narrators thank viewers and all involved, and read closing remarks.

**Suggested Format #2:**
1. Narrators open program using prepared statement.
2. Each skit is presented.
3. Narrators introduce reporters.
4. All victims, perpetrators and witnesses gather on panel.
5. Reporters interview panel based on events depicted in dramatizations.
6. Person-on-the-street interviews.
7. Community Leader speaks out about the affect of disrespect on the community and how to combat it.
8. Narrators close program.

The interviews should yield ideas about why the particular forms of disrespect exist, and ideas for eliminating them.

**Other suggestions:**
Students can prepare public service announcements about the danger of harboring disrespect, or commercials advertising products which foster intergroup respect.

Videotape the news program to show to other classes or play during Tolerance Fair suggested later in the curriculum.

# TARGET OF DISRESPECT: person using a wheelchair

**"Some people behave as though they feel sorry for me, have low expectations of my ability to perform tasks, or disregard my accessibility rights. (I have the right to have as easy a time as anyone in getting from place to place.)"**

# TARGET OF DISRESPECT: Child with a name that is unusual or very different-sounding from others in the class

**"Some children tease me by making fun of my name. The teacher seems unable to learn to pronounce my name correctly, and sometimes seems to avoid using my name."**

# TARGET OF DISRESPECT: Woman manager in a work place where most of the workers are men.

**"Some of the men call me pet names like Honey, Beautiful or Baby. They frequently question my expertise, Many refuse to take me seriously, If I make demands or show frustration, they make comments about 'that time of month'."**

# TARGET OF DISRESPECT:
# Person whose religion is different from most others in the community

**"Some people have asked me if my church is a 'real church'. Sometimes people make negative comments about my religion, not realizing that someone of that faith might be nearby--they seem to assume that everyone belongs to their religion. People make fun of the garments that I must wear as I observe certain traditions of my religion."**

# TARGET OF DISRESPECT: Group of teens in shopping mall

**"The workers in some stores make us feel very uncomfortable by following us and watching us very closely. They sometimes speak rudely to us and say that we should buy something or leave. We notice that they do not speak that way to adults who are browsing."**

# TARGET OF DISRESPECT: Single Parent

**"Some people call my home a 'broken home' which makes it sound like a bad home, They assume that my children will be wild and unsupervised. They question my ability to guide and provide well for my childen."**

# TARGET OF DISRESPECT: Person learning to speak English

**"Some people make fun of my way of speaking English. They tease me and mock my speech. Some seem to think that because I do not speak English their way that I am not an intelligent person. Some ignore me when I speak."**

## Handout #18
## Victim, Perpetrator,Witness Chart

Think of a time when you were the victim of disrespectful attitudes and behavior, or when you behaved in a disrespectful way yourself, or when you observed disrespect on the part of someone else. Fill in the chart:

| SITUATION | VICTIM | WITNESS | PERPETRATOR |
|---|---|---|---|

Try to use three situations, putting yourself in each of the three roles.

# SECTION V
# The United Nations and Rights

**LESSON 12**

**The United Nations: Viewing the World with Respect**

What is a Right?

The United Nations and Human Rights

The U.N. Charter and the Words of Chief Joseph

Rights of the Child

The U.N. Works for Women

The U.S. Bill of Rights

Exercising Rights in our Community

# LESSON 12
# THE UNITED NATIONS: VIEWING THE WORLD WITH RESPECT

**"If the white man wants to live in peace with the Indian, he can live in peace. There need be no trouble. Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the Great Spirit chief. They are all brothers. The earth is the mother of all people, and all people would have equal rights upon it..."**

**Chief Joseph of the Nez Perce**

## PART 1: WHAT IS A RIGHT?

**Objectives:**
Students will:
* discuss rights
* formulate questions about rights.
* formulate a definition of the word, 'right'

**Material:**
* Sheets of chart paper, markers
* Display of Chief Joseph quote (See above)

**Time:** 1 class period

**Set Induction:**
Display the Chief Joseph quote from beginning of Lesson.

Ask a student to read the quote aloud. Check to see if any student can give information about Chief Joseph.

Help students to recall that Joseph was leader of the Wallowa Valley band of the Nez Perce Indian tribe. The Nez Perce had lived for centuries in the region where Oregon, Washington, and Idaho now meet. In 1875 President Ulysses Grant issued a proclamation officially opening the Wallowa Valley to white homesteaders. Although the Nez Perce resisted, the United states Army did succeed in forcibly removing Joseph's people from the Wallowa Valley, wreaking extraordinary hardship and devastation on th. band. Chief Joseph is remembered as a peacemaker who was forced into war in a valiant attempt to save his ancestral homeland, and to preserve the sovereignty of his people.

Ask students the following questions regarding the Joseph quote:
* What rights does Joseph mention?
* Joseph's statement strongly suggests that refusing to recognize the rights of others can form the root of conflict between people. Would you agree with this?
* Can you give examples of situations in which someone's rights were trampled and conflict ensued?

**Learning Sequence:** 1. Tell students we will begin by examining the word, 'rights', to see if we can all come to a similar understanding of what is meant by this much used word.

Display the following statements for the groups:

1. I know my **rights**!
2. Do not trample on my **rights**.
3. You have no **right** to do that.
4. Know your **rights**.
5. We must protect our **rights**.
6. We have equal **rights**.
7. What gives you the **right**?
8. I have the **right** to be here.

2. Read these eight statements. Have you ever heard any of them? Tell students to try to restate any one of the statements without using the word **right** or **rights**, and without changing the meaning of the statement. Encourage discussion among students in their groups, and have students share their attempts with the class.

3. Distribute a sheet of chart paper to each of the small groups. Have the groups attempt to formulate a definition of the word 'rights', and write their definition at the top of their large sheet.

4. Ask groups to fill their chart paper with a long, brainstormed list of any rights that they have heard about, or that they believe that they have, or that some people have/should have. Emphasize that any and all rights can go on the list. The goal is to compile an exhaustive list of rights.

5. Post lists and have students review all lists, looking for similarities and diversity of thought.

## PART 2: THE UNITED NATIONS AND HUMAN RIGHTS

**Objective:**
Students will:

* exchange knowledge and ideas about the purpose and work of the United Nations

**Materials:**

* Handout #19 **What is the United Nations?**, p.90
* Handout #20 **United Nations and Human Rights**, p.92
* Handout #21 **Universal Declaration of Human Rights**, p.93
* Journals

**Time:** 1 class period

**Set Induction:**
Tell students that they will learn about the United Nations (U.N.) and an important U.N. document --**The Universal Declaration of Human Rights.** (Review U.N. background information. Handout #19 **What is the United Nations?**, p.90)

Describe the **Universal Declaration of Human Rights** as a proclamation of the basic rights and freedoms to which all people are entitled. (Review Handout #20 **United Nations and Human Rights**, p.92)

Distribute copies of the Declaration (Handout #21 **Universal Declaration of Human Rights**, p.93). Allow time for silent reading of the Preamble.

* What conditions in the world led an international group of people to see the usefulness of this kind of document?

**Learning Sequence**
1. Choose one of the articles of the Declaration and read aloud to students.

* How would you describe the wording, the language of this statement? It was written to be interpreted by people in all parts of the world, not just for people in our community.
* How could we get this same idea across clearly to people in our community? Allow the class to suggest ways to restate the article, while retaining its original meaning.

2. Explain to class: Our task will be to carefully read the articles, check to be sure that we have a full understanding of the meaning, then to clarify the statements by putting them into our own plain language, the language that people in our community would understand easily.

3. Put students into small groups to work on certain Articles (2-3 maximum). Ask them to attempt to re-state into simple, conversational language.

Have students first read the article, and discuss its meaning. Encourage students to ask for clarification if necessary. After reading, students should help each other experiment with revisions.

Encourage students to critique the revisions, and get the opinions of several others to determine whether or not the meaning of the article has been retained, and that the revision is very clear.

Write an agreed-upon re-statement into journals. Teacher should approve the revision

4. Have each small group create a poster to illustrate and advertise one article of the Declaration. The poster should contain:

* a clear restatement of the article
* a design to represent the meaning or the provision of the article
* large, clear, well-spaced script in bright colors

5. Finally all the plainly stated articles can be affixed in numerical order to the bulletin board for display. For comparison, a copy of the Universal Declaration of Human Rights should also be displayed.

## PART 3: THE UN CHARTER AND CHIEF JOSEPH

**Objective:**
Students will:
* compare the ideas presented in the UN charter and the quote from Chief Joseph.

**Materials:**
* Handout #22 **Preamble to the UN Charter,** p.95
* Chief Joseph Quote (see p.81 )
* Journals

**Time** A part of a class period

**Set Induction**
Let's recall the words of Chief Joseph. What does his statement suggest is at the root of conflict between people? As we read the preamble of the UN Charter try to find a similar idea stated in this document. After reading, ask students to compare the words of the preamble to the words of Joseph.

**Learning Sequence**
1. Discuss this in your small groups:
    * What is the source of war and conflict between people and groups?
    * Do you agree or disagree with the ideas put forth by the preamble in terms of the importance of Human Rights?
    * How would Joseph probably feel about these words?

2. Journal Assignment: Write your own personal responses to these questions.

## PART 4: RIGHTS OF THE CHILD

**Objectives:**
Students will:
    * share insights and ideas on children's rights
    * recognize the importance of the UN Convention on the Rights of the Child

**Materials:**
    * Handout #23 **History of the Rights of the Child**, p.96
    * Handout #24 **Excerpts from the Convention on the Rights of the Child**, p.97
    * Magazine picture of an infant
    * Journals

**Time:** 2 class periods

**Set Induction:**
Display picture of infant. Introduce the child as one who was recently born in this community. Have students imagine they are holding the infant. Ask students to discuss what their infant has in common with other infants born around the world at the same moment. Ask students to tell what the child must have in order to survive. Then beyond survival, what will the child need in order to thrive, and develop to his or her full potential? What does the infant deserve? Record responses.

**Learning Sequence:**
1. Help the students to recall that the United Nations created the Human Rights document which has had great influence. Now the class will learn about another important document of the UN, The Convention on the Rights of the Child. (Share information from Handout #23 **History of the Rights of the Child**, p.97 )

Explain to the class that the word Convention indicates that this document is a legally binding treaty among the nations of the world. Contrast this with the word declaration which is a general statement of principles which is not legally binding.

2. Distribute copies of Handout #24 **Excerpts from the Convention on the Rights of the Child** (or sections of it to each group of students) .

3. Go over these summary points of the main provisions of the Convention:
    * The document recalls the basic principles of the United Nations and specific revisions of certain relevant human rights treaties and proclamations
    * It reaffirms the fact that children, because of their vulnerability, need special care and protection
    * It places special emphasis on the primary caring and protective responsibility of the family,
    * and the need for legal and other protection of the child before and after birth,:
    * and the importance of respect for the cultural values of the child's community,

* and the vital role of international cooperation in achieving the realization of children's rights.

4. Direct students to work in groups to do the following activity:

Your group is planning a blueprint for a child's future. As you know, children have needs even before they are born, and that in order to realize their full potential, a child must have the opportunities to have those needs met.

Those opportunities are best provided when the society into which the chid is born recognizes the child's rights. In order to understand what a child's rights are, we must understand what a child needs.

In thinking about what a child really needs it helps to think about our long term goals and expectations for that child. We need to ask, "In a good world what could this child become?"

When you think of your child's needs and your goals for your child, think about all sides of her/his development--mind, body and spirit/character. Here are the tasks:

(1) Ask one member of the group to be traced for body outline tracing.
(2) From another sheet of paper, cut a nametag, large enough for a name and for a brief list of other words.
(3) Think together of a good name for the child. Write the name on the nametag, saving room for other writing.
(4) Thinking in terms of traits, abilities, and attitudes, articulate your long-term goals for your child. Perhaps you should ask, What kind of person should this baby grow up to be? List these goals on the child's nametag.
(5) To have the best chance at a healthy, happy and long life, and becoming the kind of person that you have said she could become, what will this child need in her childhood? Again think of all sides of her development--mind, body, spirit and character. List all of these needs directly onto your child's blank surface. Use color, words and other symbols to represent the child's needs.

As you work refer to the Convention and think of the needs answered by each of the articles of the document. As you read, continue to add needs to your child's outline.

5. When your outline of a child is covered with colorful words and pictures that show what a child needs in order to grow and thrive, cut the outine off the sheet and post for viewing by others.

6. Journal Assignment- Are children's rights a priority in this community? Answer and support your answer.

## PART 5: THE UN WORKS FOR WOMEN

**Discrimination against women,
denying or limiting as it does
their equality of rights with men,
is fundamentally unjust
and constitutes an offense
against human dignity.**

Article 1
Convention on the Elimination of
Discrimination Against Women

**Objective:**
Student will:
* discuss major points of the UN Human Rights documents addressing women's rights.

**Materials:**
* Handout #25 **Summary of Selected Points in Convention on the Elimination of Discrimination Against Women**, p.103
* Handout #26 **FLS: Goals, Obstacles, Strategies,** p.105
* Supplies for poster making

**Time:** 2 class periods

**Set Induction:**
Read Article 1 of the Convention on the Elimination of Discrimination Against Women aloud to the class (see quote above). Remind students that the principle of equality and dignity of all human persons is a founding principle of the UN and the core from which has grown all of the work for the advancement of women undertaken by the UN over the years.

Ask students to consider the following: The Universal Declaration on Human Rights set forth rights for all. Why was it necessary then, to formulate an additional document about rights for women? Allow students to discuss the question in pairs or small groups. Then have students share ideas with the class.

**Learning sequence:**
1. Tell the students that they will learn about the **Convention on the Elimination of Discrimination Against Women**, and another document named, **Forward Looking Strategies For the Advancement of Women to the Year 2000**.

Tell the class that the Convention was adopted by the General Assembly of the United Nations on December 19, 1979. Explain that the following beliefs led to the work on this document:
* All human beings have equal dignity and worth.
* All people are entitled to rights and freedoms set forth in the Universal Declaration of Human Rights
* The mission of the UN can only be fulfilled when all forms of discrimination are eliminated.
* There continues to be clear evidence of considerable discrimination against women.
* Women and men are of equal worth.
* Discrimination against women puts families at risk, and prevents women from developing capabilities to serve their communities, nations and humanity.
* Women have historically made enormous and critical contributions to social, political, economic, and cultural life.
* The full development of a nation, the welfare of the world and the cause of peace require maximum participation of men and women working together.
* The principle of the equality of men and women must be upheld by law. (Adapted from

the preface section of the Declaration on the Elimination of Discrimination Against Women)

2. Explain to the class that the Convention sets forth legally binding and internationally accepted principles and measures to achieve equal rights for women. (See Handout #25 **Summary of Selected Points in Convention on the Elimination of Discrimination Against Women,** p.103 ).

Explain that another document, Forward Looking Strategies (FLS), offers concrete measures by which women's rights and goals can be achieved. In this way the Forward Looking Strategies (FLS) can be described as a guide for long-term global action.

This document(FLS) was adopted by delegates representing more than 150 nations, at the UN Decade for Women World Conference held in Nairobi, Kenya in July, 1985. The document addresses the three themes of the conference, which are actually the goals of all actions proposed during international meetings from 1975-1985: equality, development and peace. (See Handout #26 **FLS: Goals, Obstacles, Strategies,** p.105 , which is a summary of major points of the **Forward Looking Strategies (FLS) For the Advancement of Women to the Year 2000.**)

3. Distribute Handout #26 **FLS: Goals/Obstacles/Strategies** Reading . Tell students that in its format, the FLS presents each goal along with the obstacles (factors that block achievement of the goal), and proposed strategies (ways to make progress toward achievement of the goal).

4. Have students work in pairs to read through the FLS handout. Challenge the pairs to add more ideas for strategies as they read.

5. After reading is done, check for comprehension with questions about the reading content. Students need to have a clear understanding of the content of the reading in order to do their best work on the assignment.

6. Have students combine information and art to create a poster based on goals, obstacles and proposed strategies named in the FLS.

Choose one of the goals as the theme of your poster: **Equality, Development,** or **Peace.** Use artistic design incorporating words, pictures and color to show the goal, factors which have hindered progress, and ways that the goal can be accomplished.

7. Display completed posters.

## PART 6 : THE UNITED STATES BILL OF RIGHTS

**Objectives:**
Students will

* identify today's values with the specific rights
* explain the meaning and application of one of the amendments
* compare and contrast the amendments with the UN documents

**Materials:**

* Copy of the Constitution (in most history/civics textbooks)
* Journals

**Time:** 2 class periods

**Set Induction:**
Explain to class, that just as the UN identifies and protects basic human rights so, too, do national governments.
Display and read the Preamble to the Constitution. We hold these truths to be self-evident... Ask students to identify the statement.

**Learning Sequence:**
1. Help students recall that some of the rights they listed earlier were U.S. citizenship rights. Explain that the rights of citizens of the United States are provided by the Constitution.

Many people were not satisfied with the Constitution as originally written in 1787 and demanded that basic rights be added. In 1791 the first 10 Amendments to the Constitution, known as the Bill of Rights, were added.

2. Distribute copies of Constitution with Bill of Rights

Since that time 16 amendments have been added to the Constitution. Those listed below, have extended our rights as citizens of the United States of America.

13th Amendment (1865) Abolishes slavery
15th Amendment (1870) Voting rights for former slaves
17th Amendment (1913) Election of Senators by the people
19th Amendment (1920) Gives women the right to vote
23rd Amendment (1961) Gives people in the District of Columbia the right to vote for President
24th Amendment(1964) Forbids having to pay a tax to vote
26th amendment (1971) Sets age 18 as the legal voting age

Lead a discussion to help students understand that the Bill of Rights is the basis of our American freedoms, and is therefore an extremely important document. Ask students to identify the rights that are similar to those in UN documents that they have studied. Brainstorm a list of those rights in the UN documents not mentioned in the Bill of Rights.

3. Display and have students copy the following words representing traditional value into their journals:

responsibility, equality, liberty, tolerance, justice, dignity, cooperation, honesty, privacy

Ask students to try to match these values with the Amendments and with the UN Rights list.

4. Divide the class into pairs or trios, and assign each group one of the first ten Amendments to the Constitution. Each group's task is to research their amendment and report back to the class with three items:

1. a clarifying, explanatory statement about exactly what the Amendment provides and what it does not provide.
2. a brief dialogue between the pair or trio giving an example of the kind of freedom protected by their Amendment.
3. Rewriting of the Bill of Rights to incorporate two-three rights found in the UN documents but not in the original Bill of Rights.

## PART 7: EXERCISING RIGHTS IN OUR COMMUNITY

**Objective:**
Students will:

* identify community agencies that protect the rights of individuals

**Materials:**

* List and description of social service agencies in your community-(check with the local United Way)
* Handout #27 **Needs List**, p.107
* Journals

**Time:** 1 class period

**Set Induction:**
Explain to class, that just as the UN identifies and protects basic human rights so, too, do local governments.

Read the following mini-case study: Mr. Johnson is the parent of two pre-school children. He has a good job, but daycare costs are so high that he can not afford what he feels would be the best care for his children. Is there an agency in our community to which Mr. Johnson could turn for help?

How would you find out?

**Learning Sequence:**
1. Because the powers that exist within and outside of our governments recognize your basic human rights, and your rights as a citizen of the US, this state and your own community, many agencies exist which protect your rights or can provide opportunities to you so that you can enjoy your rights. Some of these agencies are established by governments, and maintained by tax revenues, others are privately owned and funded in a variety of ways.

Distribute Handout #27 **Needs List**, p.107. Read the list of "need" situations and discuss with your group where a citizen would turn for help in each particular situation. Encourage students to use the United Way listing you have provided.

2. Then choose one "need", compose a mini-case study like the one I read to you. Tell how the person would get help.

3. Journal assignment: How well prepared is your community to provide support to people so they can take full advantage of the variety of rights that they have?

**Handout #19**

# What is the United Nations?

The United Nations is the international organization of States (countries) founded after the Second World War for the purposes of preventing war, maintaining international peace and security, and promoting social progress and better standards of life in larger freedom, developing friendly relations among nations and achieving international cooperation. The Member States are bound together by their adherence to the United Nations Charter and its principles. The U.N. began its work in 1945 with only 51 members. Today, there are over 175.

The United Nations is **not** a super-state or a world government. It has no powers that are not given to it by its Member States. It can only act when they decide it should. The members choose whether or not to use the U.N.'s procedures, carry out its decisions, even whether or not to observe the provisions of the Charter they have sworn to uphold.

The United Nations proper is composed of six principle organs:

The **General Assembly** is the main deliberative organ. It is comprised of representatives of all Member States, each of which has one vote. Decisions on important questions, such as recommendations on peace and security, admission of new members and budgetary matters, requires a two-thirds majority. Decisions on other questions are reached by a simple majority.

The **Security Council** has primary responsibility, under the Charter, for the maintenance of international peace and security. The Council has fifteen members: five permanent members -- **China, France, Russia (formerly the USSR), the United Kingdom, and the United States** -- and 10 elected by the General Assembly for two-year terms. Each member of the Council has one vote. Decisions on procedural matters are made by an affirmative vote of at least nine of the 15 members. Decisions on substantive matters require nine votes including the concurring votes of all five permanent members. This is the rule of the "great Power unanimity" often referred to as the "veto" power. If a permanent member does not support a decision but does not wish to block it through a veto, it may abstain. Under the Charter, all Member States of the United Nations agree to accept and carry out the decisions of the Security Council. While other organs of the U.N. make recommendations to governments, the Council alone has the power to take decisions which members are obligated to carry out.

The **Economic and Social Council** was established by the Charter as the principal organ to coordinate the economic and social work of the United Nations and its specialized agencies and institutions. The Council has 54 members who serve for three years. Eighteen members are elected each year for a three-year term to replace 18 members whose term has expired. Voting in the Council is by simple majority; each member has one vote.

In setting up an International Trusteeship System, the Charter established the **Trusteeship Council** as one of the main organs of the United Nations and assigned to it the task of supervising the administration of "trust territories" placed under the Trusteeship System. Major goals of the System was to promote the advancement of the inhabitants of Trust Territories and their progressive development toward self-government or independence. The aims of the Trusteeship System have been fulfilled with all of the territories attaining independence, either as separate countries or by joining neighboring independent nations.

# Handout #19

The **International Court of Justice** is the principal judicial organ of the United Nations. Its Statute is an integral part of the United Nations Charter. All countries which are parties to the Statute of the Court (which automatically includes all U.N. Member States) can be parties to cases before it. Other countries can refer cases to it under conditions laid down by the Security Council. In addition, the Security Council may recommend that a legal dispute be referred to the Court. Both the General Assembly and the Security Council can ask the Court for an advisory opinion on any legal question. The Court consists of 15 Judges elected by the General Assembly and the Security Council, voting independently. They are chosen on the basis of their qualifications, not on the basis of nationality, and care is taken to ensure that the principal legal systems of the world are represented in the Court. No two Judges can be nationals of the same country. The Judges serve for a term of nine years and may be re-elected. They cannot engage in any other occupation during their term of office.

The **Secretariat** services the other organs of the United Nations and administers the programs and policies laid down by them. At its head is the **Secretary-General**, who is appointed by the General Assembly on the recommendation of the Security Council. The work of the Secretariat is as varied as the list of problems dealt with by the United Nations. It includes: administering peace-keeping operations; organizing international conferences on problems of world-wide concern; surveying world economic trends and problems; preparing studies on such subjects as human rights, disarmament and development; and interpreting speeches, translating documents and supplying the world's communications media with information about the United Nations.

Sources: *Image and Reality (United Nations)*
*Basic Facts About the United Nations (United Nations)*

## Handout #20
## The United Nations and Human Rights

Emphasize the following ideas about Human Rights and the United Nations:

- The concept of human rights has not always been widely accepted.
- Spurred by the destruction and tragedy wrought by World War II, the nations then at war with Germany determined to establish an international approach to avoiding any repetition of the horror of a world war. The United Nations was the result of their efforts.
- The UN is an organization dedicated to peaceful co-operation between nations, and the preservation of justice and healthful living standards for all people living in all nations of the world.
- The international protection of human rights was seen as one essential pre-condition of world peace.
- The UN though not a law making body, effectively sets standards which all nations can adopt.
- The Universal Declaration of Human Rights was created by the UN Commission on Human Rights and adopted by the General Assembly of the UN on December 10, 1948. It is understood to be a common standard of achievement for all peoples and all nations.
- A Declaration is not a law, but a general statement of principles.
- The Universal Declaration of Human Rights has had far-reaching influence. It is the first international document to delineate human rights in any systematic fashion. Many nations which have gained independence since 1950 quoted from the Declaration in their constitutions.

* The **Universal Declaration of Human Rights** is described as a proclamation of the basic rights and freedoms to which all people are entitled.

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*On December 10, 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."*

Final Authorized Text

## UNIVERSAL DECLARATION OF HUMAN RIGHTS

### Preamble

**Whereas** recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

**Whereas** disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

**Whereas** it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

**Whereas** it is essential to promote the development of friendly relations between nations,

**Whereas** the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

**Whereas** Member States pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

**Whereas** a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

*Now Therefore,*

### THE GENERAL ASSEMBLY

*proclaims*

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

**Article 1.** All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Article 2.** Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non self-governing or under any other limitation of sovereignty.

**Article 3.** Everyone has the right to life, liberty and security of person.

**Article 4.** No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5.** No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6.** Everyone has the right to recognition everywhere as a person before the law.

**Article 7.** All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8.** Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**Article 9.** No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10.** Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**Article 11.** (1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

**Article 12.** No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

**Article 13.** (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14.** (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political

continued

crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15.** (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16.** (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17.** (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

**Article 18.** Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 19.** Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 20.** (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

**Article 21.** (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**Article 22.** Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

**Article 23.** (1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

**Article 24.** Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

**Article 25.** (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

**Article 26.** (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

**Article 27.** (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**Article 28.** Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

**Article 29.** (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**Article 30.** Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

## Handout #22
## Preamble to the Charter of the United Nations

We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligation arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.

And For These Ends to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed forces shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples,

Have Resolved to Combine Our Efforts to Accomplish These Aims. Have Accordingly, our respective governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

## Handout #23
## History of the Convention on the Rights of the Child

The Convention was adopted unanimously by the UN General Assembly on November 20, 1989. It is the most complete statement of children's rights ever made.

Milestones in the development of the document:

1. One of the first acts of the General Assembly at the time of the creation of the UN in 1945 was to establish the *United Nations Children's Fund (UNICEF).*

2. The *Universal Declaration of Human Rights* (1948) recognized that children must be the subject of special care and attention.

3. The 1959 *Declaration of the Rights of the Child* was specifically addressed to the protection of chidren's rights, providing a moral framework and a guide to private and public action.

4. 1979 was designated the *International Year of the Child* which gave impetus to the desire to write a convention that gave the force of treaty law to children's rights.

5. On January 26, 1990, 61 countries signed the convention (a record first day response). Signature is accepted as a sign that a country will seriously consider ratification.

6. On September 2, 1990, one month after the twentieth state ratified it, the convention became international law for those states that ratified it. For other states, the convention enters into force thirty days after they ratify it.

Source: The Rights of the Child Fact Sheet #10
Center for Human Rights (see Selected Resource list)

## Handout #24

## Excerpts from the Convention on the Rights of the Child

**Article 2**

1. States Parties **shall respect and ensure the rights set forth in this Convention without discrimination of any kind,** irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.
2. States Parties shall take all appropriate measures **to ensure that that child is protected against all forms of discrimination or punishment** on the basis of status, activities, expressed opinions, or beliefs of the child's parent, legal guardians, or family members.

**Article 7**

1. The child shall be registered immediately after birth and shall have **the right from birth to a name, the right to acquire a nationality, and, as far as possible, the right to know and be cared for by his or her parents.**

**Article 8**

1. States Parties undertake the respect **the right of the child to preserve his or her identity, including nationality, name and family relations** as recognized by law without unlawful interference.

**Article 9**

1. States Parties shall ensure that **a child shall not be separated from his or her parents against their will,** except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.
2. In any proceedings pursuant to paragraph 1, all interested parties **shall be given an oppurtunity to participate in the proceedings and make their views known.**
3. States Parties shall respect the right of the child who is separated from one or both parents to **maintain personal relations and direct contact with both parents on a regular basis,** except if it is contrary to the child's best interests.

**Article 10**

1. **Applications by a child** or his or her parents **to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, human and expeditious manner.**
2. **A child** whose parents reside in different States **shall have the right to maintain on a regular basis** save in exceptional circumstances **personal relations and direct contacts with both parents.**

**Article11**

1. States Parties shall take measures **to combat the illicit transfer and non-return of children abroad.**

**Article12**

1. State Parties shall assure to the child who is capable of forming his or her own views **the right to express those views freely in all matters affecting the child,** the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided **the opportunity to be heard in**

**any judicial and administrative proceedings affecting the child**, either directly, or through a representative or an appropriate body, in a manner consisitent with the procedural rules of national law.

**Article 13**

1. The child shall have **the right to freedom of expression**; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.
2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
   (a) for respect of the rights or reputations of others; or
   (b) for the protection of national security or or public order, or of public health or morals.

**Article 14**

1. States Parties shall respect **the right of the child to freedom of thought, conscience and religion.**
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child inthe exercise of his or her right in a manner consistent withthe evolving capacities of the child.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental right and freedoms of others.

**Article 15**

1. States Parties recognize **the rights of the child to freedom of association and to freedom of peaceful assembly.**
2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order, the protection of publch health or morals or the protection of the rights and freedoms of others.

**Article 16**

1. **No child shall be subjected to artibtrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation.**
2. The child has the right to the protection of the law against such interference or attacks.

**Article 17**

States Parties recognize the important function performed by the mass media and **shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mentalhealth.** To this end, States Parties shall:

(a) Encourage the mass media to disseminate information and materials of social and cultural benefit to the child and in accordance with the spirit of article 29;
(b) Encourage international cooperation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;
(c) Encourage the production and dissemination of children's books;
(d) Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority groups or who is indigenous;
(e) Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being bearing in mind the provisions of articles 13 and 18.

**Article 18**

1. **States Parties shall use their best efforts to ensure** recognition of the principle that **both parents have common responsibilities for the upbringing and development of the child.**
2. States Parties shall render appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.
3. States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from child care services and facilities for which they are eligible.

**Article 19**

1. States Parties shall take all appropriate legislative, administrative, social and educational measures **to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.**

**Article 20**

1. **A child temporarily or permanently deprived of his or her family environment,** or in whose own best interests cannot be allowed to remain in that environment, **shall be entitled to special protection and assistance provided by the State.**
2. **States Parties shall** in accordance with their national laws **ensure alternative care for such a child.**
3. When considering solutions, **due regard shall be paid** to the desirability of continuity in a child's upbringing and to **the child's ethnic, religious, cultural and linguistic background.**

**Article 21**

1. States Parties which recognize and/or **permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration** and they shall:
   (a) ensure that the adoption of the child is authorized only by competent authorities and done only with the permission parents, relatives, and legal guardians.
   (b) recognize that intercountry adoption may be considered as an alternative means of child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable mannner be cared for in the child's country of origin.
   (c) take all appropriate measures to ensure that, in intercountry adoption, the placement does not result in improper financial gain for those involved in it.

**Article 22**

1. States Parties shall take appropriate measures **to ensure that a child who is seeking refugee status or who is considered a refugee will receive appropriate protection and humanitarian assistance.**

**Article 23**

1. **States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-relieance, and facilitate the child's active aprticpation in the community.**
2. States Parties shall promote in the spirit of international cooperation the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall betake of the needs of developing countries.

**Article 24**

1. **States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health.** The States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care service.
2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:
   (a) To diminish infant and child mortality
   (b) To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care.
   (c) To combat disease and malnutrition including within the framework of primary health care, through *inter alia* the application of readily available technology and through the provision of adequate nutritious foods and clean drinking water, taking into consideration the dangers and risks of environmental pollution,
   (d) To ensure appropriate pre- and post-natal health care for expectant mothers,
   (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are suported in the use of, basic knowledge of child health and nutrition, the advantages of breast-feeding, hygiene and environmental sanitation and the prevention of accidents,
   (f) To develop preventive health care, guidance for parents, and family planning education and services.
3. States Parties shall take all effective and appropriate measures with a view **to abolishing traditional practices prejudicial to the health of children.**

**Article 26**

1. States Parties shall recognize for every child **the right to benefit from social security, including social insurance.**

**Article 27**

1. States Parties recognize **the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.**
2. The parent(s) or others resposonsible for the child have the primary responsibility to secure, within their abilities, the conditions of living necessary for the child's development.
States Parties shall take appropriate measures to assist parents and others responsible for the child to implement this right.
3. States Parties shall take all appropriate measures to secure the recovery of maintenance (child support payments) for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad.

**Article 28**

1. States Parties recognize **the right of the child to education**, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
   (a) make primary education compulsory and available free to all;
   (b) encourage the development of different forms of secondary education, make them available and accessible to every child;
   (c) make higher education accessible to all on the basis of capacity by every appropriate means;
   (d) make educational and vocational information and guidance available and accessbile to all children;
   (e) take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international cooperation in matters relating to education.

**Article 29**

1. States Parties agree that **the education of the child shall be directed to:**
   (a) the **development of the child's personality, talents, and mental and physical abilities to their fullest potential;**
   (b) the **development of respect for human rights and fundamental freedoms,** and for the principles enshrined in the Charter of the United Nations;
   (c) the **development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate,and for civilizations different from his or her own;**
   (d) the **preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality to sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;**
   (e) the **respect for the natural environment.**

**Article 30**

In those states in which ethnic, religious or linguistic minorites or persons of indigenous origin exist, a **child belonging to such a minority or who is indigenous shall not be denied the right,** in community with other members of his or her group, **to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.**

**Article 31**

1. States Parties recognize **the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.**
2. State Parties shall respect and promote **the right of the child to fully participate in cultural and artistic life** and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

**Article 32**

1. States Parties recognize the right of the child **to protection from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, or moral development.**
2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of this article. States Parties shall:
   (a) **provide for a minimum age for admission to employment;**
   (b) **provide for appropriate regulation** of the hours and conditions of employment and
   (c) **provide for appropriate penalties or other sanctions** to ensure the effective enforcement of this article.

**Article 33**

States Parties shall take all appropriate measures **to protect children from the illicit use of narcotic drugs, and to prevent the use of children in the illicit production and trafficking of such substances.**

**Article 34**

States Parties undertake **to protect the child from all forms of sexual exploitation and**

**sexual abuse.** States Parties shall take all appropriate measures to prevent:

(a) the inducement or coercion of a child in engage in any unlawful sexual activity;
(b) the exploitative use of children in prostitution or other unlawful sexual practices;
(c) the exploitative use of children in pornographic performances and materials.

**Article 35**

States Parties shall take all appropriate measues **to prevent the abduction, the sale of or traffic in children for any purpose or in any form.**

**Article 36**

States parties shall **protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.** States Parties shall ensure that:

(a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed upon any child under 18 years of age;
(b) The arrest, detention or imprisonment of a child shall be used only as a measure of last resort and for the shortest appropriate period of time.
(c) Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of their age.
(d) Every child deprived of liberty shall have the right to prompt access to legal and other appropriate assistance.

**Article 38**

1. States Parties shall take all feasible measures **to ensure that persons who have not attained the age of 15 years do not take a direct part in hostilities.**
2. States Parties **shall refrain from recruiting any person who has not attained the age of 15 years into the armed forces.**
3. States Parties **shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.**

**Article 39**

States Parties shall take all appropriate measures **to promote physical and psychological recovery of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishement, or armed conflict.**

## Handout #25
## Summary of Selected Points in the Convention on the Elimination of Discrimination Against Women

ARTICLE 1 — DEFINES DISCRIMINATION
- any distinction, exclusion or restriction made on the basis of sex

ARTICLE 2 — POLICY MEASURES TO ELIMINATE DISCRIMINATION
- embody principle of equality in national constitutions, civil codes or other laws.
- legal protection against discrimination by the establishment of tribunals.
- ensure that public authorities and institutions refrain from discrimination.
- abolish all existing laws, customs and regulations that discriminate against women.

ARTICLE 4 — TEMPORARY SPECIAL MEASURES TO ACCELERATE WOMEN'S EQUITY
- these affirmative actions, including maternity protection, shall not be considered discriminatory.

ARTICLE 5 — SEX ROLES AND STEREOTYPING
- practices based on the inferiority or superiority of either sex shall be eliminated.
- ensure that family education teaches that both men and women share a common role in raising children.

ARTICLE 10 — EQUAL RIGHTS IN EDUCATION
- career and vocational guidance
- continuing education, including literacy programs.
- reduction of female dropout rates.
- coeducation; elimination of stereotyping in texts.
- participation in sports and physical education.
- access to health and family planning information.

ARTICLE 11 — EMPLOYMENT RIGHTS
- same employment rights as men.
- free choice of profession and employment; training
- equal remuneration, benefits, evaluation.
- social security.
- health protection and safety.
- prohibition against dismissal for pregnancy or marital status.
- maternity leave.
- social services provision encouraged.
- special protection during pregnancy against harmful work.

ARTICLE 12 — HEALTH CARE AND FAMILY PLANNING
- equal access to; appropriate pregnancy services.

ARTICLE 13 — ECONOMIC AND SOCIAL BENEFITS
- equal access to family benefits; loans and credit.
- right to participate in recreational activities, sports, and cultural life.

ARTICLE 14 RURAL WOMEN

-recognition of particular problems of rural women, the specific roles they play in economic survival of families and of their unpaid work.
-right to participate in development planning and implementation.
-right to health care and family planning.
-right to benefit directly from social security
-right to training and education.
-right to organize self-help groups and cooperatives
-right to participate in all community activities
-right to access to credit, loans, marketing facilities, appropriate technology, and equal treatment in land and agrarian reform and resettlement.
-right to adequate living conditions--housing, sanitation, electricity, water, transport, and communications.

ARTICLE 15 EQUALITY BEFORE THE LAW

-same legal capacity as men--to contract, administer property, appear in court or before tribunals.
-contractual and other private restrictions on legal capacity of women should be declared null and void.
-freedom of movement; right to choose residence and domicile.

ARTICLE 16 MARRIAGE AND FAMILY LAW

-equal rights and responsibilities with men in marriage and family relations.
-right to freely enter into marriage; choose spouse.
-equality during marriage and at its dissolution.
-right to choose freely number and spacing of children; access to information, education, and means to make that choice.
-equal rights to guardianship and adoption of children.
-same personal rights as husband; right to choose family name, profession, or occupation.
-equal rights and responsibilities regarding ownership, management, disposition of property.
-minimum age and registration of marriage.

# FLS: Goals, Obstacles and Strategies

| GOALS | OBSTACLES | STRATEGIES |
|---|---|---|
| EQUALITY<br>The recognition of the equal dignity and worth of all human beings. Equal rights for men and women. | • Poverty, unfair distribution of the international economy.<br>• Sex stereotyping and gender discrimination confines women to performing limited devalued roles in society and effectively precludes their participation in other roles- this conditions all to the false belief in the inferiority of women.<br>• Laws discriminate against women in ways that restrict their control of their own resources, freedom of movement, custody of children and in other critical areas. | • Create and/or enforce laws that protect the rights of women.<br>• All governments sign, ratify and ensure compliance with the Convention on the Elimination of All Forms of Discrimination Against Women.<br>• Governments should see that all people are educated as to the abilities and potential of women and alsowomen's rights.<br>• Take leadership role in breaking down stereotypes which place limits on women and men.<br>• Governments should teach sexual equality and inform women of their legal rights. |
| DEVELOPMENT<br>The enhancement of quality of life through political, economic, social and cultural improvements-providing people with means to make a living and utilize resources and take advantage of rights and opportunities. | • Arms race- drains money and people power away from programs which would improve the quality of life.<br>• Imperialism, colonialism and apartheid.<br>• Racism and exploitation.<br>• All forms of foreign domination and occupation.<br>• Lack of will to change traditional attitudes which lead to servile roles for women.<br>• Poverty. | • Eliminate gender bias in development projects.<br>• Teach that the effective participation of women is an absolute necessity development will not proceed successfully without women playing an important role.<br>• Governments need to make sure that women's issue are represented in all areas and at all levels of government.<br>• WORK-Eliminate employment discrimination, train women in all fields.<br>• HEALTH-Recognize women's role as health care providers. Allow women to control the number and spacing of children. Promote family planning and improve health care services.<br>• EDUCATION-Teach men to care for children, eliminate sex stereotyping in eductional systems, provide adult literacy programs so women can continue education.<br>• Design food production programs with women playing central roles in design and implementation.<br>• International community should provide money to female food producers in drought-stricken areas.<br>• Teach women to use mode farm technology. |

## FLS: Goals, Obstacles and Strategies

| GOALS | OBSTACLES | STRATEGIES |
|---|---|---|
| | | • Women's perspective should be fully incorporated into industrialization strategies.<br>• Encourage women to study science and mathematics.<br>• Women take leadership in housing programs and build projects.<br>• Educate women about environmental issues.<br>• Improve sanitation conditions.<br>• Government to provide education, childcare and flexible working schedules to facilitate women's participation in a range of employment.<br>• Governments identify, prevent and eliminate all violence including family violence.<br>• Educate women to reduce likelihood of their own victimization. |
| PEACE<br>Peace depends upon the prevention of use of force,threat of use of force and prevention of violations<br>\of fundamental rights and freedoms. | • International tension and violation of the UN Charter.<br>• Arms race and wars.<br>• Armed conflicts, occupation of a country by foreigners, aggression against one country by another.<br>• Apartheid, violations of human rights.<br>• Terrorism, repression, disappearances of persons, sex discrimination.<br>• Historically established hostile attitudes-ignorance,bigotry, racism, lack of tolerance, lack of respect for different cultures and nationalities, fear of difference. | • Women must be involved in international relations in order for lasting, global peace to evolve.<br>• Promote freedom, rights and elimination of discrimination, oppression, aggression, foreign occupation, violence and violence against women.<br>• Reduce world arms race to provide national economies with money to help people.<br>• Provide help for victims of violence.<br>• Establish programs to confront and eliminate violence against women.<br>• Understand what situations put women at risk for violence.<br>• Women mobilize to promote peace.<br>• Women need access to positions of power to implement alternatives to war.<br>• Teach peace, provide peace education for all-especially for youth.<br>• Discourage war play among youth.<br>• Discourage all forms of abuse, aggression and cruelty.<br>• Women must participate in conducting peace research.<br>• Eliminate war and armed conflict as a way of settling international disputes. |

## Handout #27
## Needs List

no money to go to the doctor
public health emergency

hunger
poverty

child abuse
unfair treatment at work because of your race or gender

legal problems
cultural preservation

illiteracy
homelessness

police brutality
no warm winter clothing

no heat in winter
water has been shut off

crime in your community
transportation problem due to your disability

on-going school problems
orphaned child needs family

noxious odor coming from a factory in your community
tornado destroys your home

company refuses to hire women for work considered dangerous
your friend threatens suicide

trying to quit smoking
factory dumping junk in river

legal problems
single parent needs help and support

# SECTION VI
# Change

**Lesson 13 People Working Together**

The United Nations Working for Change
The United Nation Addresses Racial Discrimination
The United Nation Addresses Religious Discrimination
National, State, and Local Organizations

**Lesson 14 Fly the Flag of Tolerance**

Activities that celebrate the heroes of tolerance

**Lesson 15 Getting Change Started**

Activities that have students to look at 'the kid in the mirror' as they think about how to make the world a better, more tolerant place; and that help students conduct self-examination of abilities and attitudes related to multi-cultural issues.

# LESSON 13
# PEOPLE WORKING FOR PEACE AND JUSTICE

**"Injustice anywhere
is a threat to justice everywhere"**

**Martin Luther King**

## PART 1: THE UNITED NATIONS WORKING FOR CHANGE

**Objectives:**
Students will

* identify global problems that are also local community problems.
* identify UN agencies and look at UN documents which address some of the spectrum of global ills.

**Materials:**

* Handout #28 **The UN Addresses Global Ills Worksheet**, p.114
* UN materials: Check library or contact UNA-USA, 485 Fifth Ave., New York, NY, 10017-6104, 212-697-3232.
* Handout #22 **Preamble to the Charter of the United Nations** (See p.95)

**Time:** 1 class period-Introduce activity; on-going researching and updating

**Set Induction:**
Display the words, ***TOLERANCE, RIGHTS, JUSTICE, PEACE*** . Help the students to recall how the displayed words relate to the work of the UN Also remind them of the words of the UN Charter, which explain the reason this world body was established.

**Learning Sequence:**
1. Tell the students that the UN has addressed problems which impede world progress in many areas affecting the lives of millions of people. Ask students if they would agree with the following statement, and to give examples supporting their assertions: **On a much smaller scale these same problems, or forms of them detract from the quality of life in my community and the quality of my school experience.**

2. After discussion, introduce Handout #28 **The UN Addresses Global Ills Worksheet**, p. 114. Distribute the worksheet and UN materials. Explain the directions on the worksheet, and allow students to work in small groups. Have individual students agree to further research UN information, if needed for completion of worksheet.

3. Allow time for sharing of small group work with the class.

4. Have students create and update a bulletin board display on the United Nations addressing the "Global Ills" from gathered information and news coverage.

PART 2:
THE UNITED NATIONS ADDRESSES RACIAL DISCRIMINATION

**OBJECTIVE:**
Students will
* discuss UN statements on racial discrimination.
* create a poster, or develop a skit on actions taken to combat racism locally or globally.

**Materials:**
* Handout #29 **Excerpts from the UN Convention on the Elimination of Racial Discrimination**, p.116
* Handout #30 **Background Notes on Convention on Elimination of Racial Discrimination**, p.117
* Chart Paper
* Materials needed to create a Poster

**(Teacher Note: Background information on UN can be found on pp.136-137)**

**Time:** 1 class period

**Set Induction:**
Distribute Handout #29 **Excerpts from Convention on the Elimination of Racial Discrimination**, p.116 and have students read the excerpt from the introduction of the Convention. Have students discuss parts they understand and identify those parts that need explanation. Together re-state the excerpt so it is meaningful to the class. Have class keep Handout #29 for later activity.

**Learning Sequence**

1. Share the information from Handout #30 **Background Notes on Convention**, p.117, with class. Have students paraphrase the four principle points made by the UN document on eliminating racial discrimination. Display on board.

2. In small groups have students share words and ideas on the meaning of discrimination. Record on large piece of paper. Then have them read Article 1 on Handout #29 **Excerpts from the Convention on the Elimination of Racial Discrimination.** Have each group re-state it in their own words and add to word display.

3. Have students read list of rights from Article 5 on the handout. In small group make a list of examples in their own life or from history in which individual rights were not respected because of race or national origins. Encourage them to include examples from the world community.

4. Have students read Article 7 on the handout. Have each small group re-state it in their own words and add to word display. Then have them look at examples from #3 above and discuss how some people in their community (or nations) "took measures to combat prejudice". (eg: The Indian mascot controversy in Minnesota and steps some people have taken to "promote understanding and tolerance".) Share with entire class.

5. Each small group can choose one example of discrimination and create a poster or skit telling the story of discrimination and what was done "to combat the prejudice". The theme of the project should be "to promote understanding, tolerance, and friendship" among people. Share with class.

## PART 3: THE UNITED NATIONS ADDRESSES DISCRIMINATION BASED ON RELIGION OR BELIEF

**Objectives:**
Students will

* discuss UN statements on religious discrimination.
* identify, and cooperatively research, a significant holiday celebration or observance and create a calender page collage.

**Materials:**

* Handout #31 **Excerpts from Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief**, p.119
* Handout #32 **Background Notes on Declaration**, p.120
* Chart Paper
* Materials needed to create a Calender
* Journals

**(Teacher note: Information on UN can be found on pp.136-37 )**

**Time** 1 class period; on-going activity

**Set Induction:**
Share the information from Handout #32 **Background Notes on Declaration**, p.120, with class Discuss why the United Nations needed to write this Declaration in 1981 in addition to its other Human Rights documents. Have students share any discrimination or prejudice based on religion or belief that they might have witnessed or experienced.

**Learning Sequence:**
1. Distribute Handout #31 **Excerpts on the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief**, p.119 . In small groups, have students read Articles 2.2 and 3 on the Handout. Have them re-state each in their own words and write out. Share with class.

2. Each small group read Article 5.3 and discuss how we can make sure each person in our school feels the spirit described here. Share with class.

3. Read together Article 6.h. Have class share holidays and ceremonies from different religious groups.

4. Have each small group research a holiday or observance that is based on a religion or belief. It can be a family, local or global event/holiday. When each group has accurate, and sufficient information have them make a calender collage with pictures, quotes and words that celebrate the holiday or explains a ceremony. Post calender collages around the room. Encourage students to have holidays or ceremonies from as many different groups as possible.

## PART 4: NATIONAL, STATE, LOCAL ORGANIZATIONS WORKING FOR CHANGE

**Objectives:**
Students will

* teach each other about organizations concerned with tolerance, rights, justice and peace.
* identify the organizations as non-governmental, and maintained by private citizens concerned with the protection of rights, and the well-being of people.

**Materials:**

* Information about organizations which have worked to inform about the need for change, to mobilize communities to work for change, and which have caused change.
* Handout #28 **The UN Addresses Global Ills Worksheet**, p.114
* Journals

**Time:** 3-4 class periods

**Set Induction:**
Help students to recall the Global Ills activity (see p.114), which illustrated that big world problems also affect quality of life very close to home. Tell students that whereas the UN works on a global level, many organizations work within our nation, state, city and neighborhoods to address specific needs within the same large issues of **tolerance, rights, justice** and **peace.**

**Learning Sequence:**
1. Ask students to work in their small groups and to review their responses to #I on Handout #28 **The UN Addresses Global Ills Worksheet**, p.114. Tell them that they will eventually match each problem from the sheet, to an organization which works to eliminate the problem on the national, state, city, neighborhood, or school level.

2. Ask the students to brainstorm a list of familiar organizations dedicated to preserving rights, promoting peace, health and welfare. Stress with the class that the organizations will not be government agencies.

3. Explain that in many instances these groups are established because people have found that they need to take assertive action in order to improve conditions and create opportunities, or eliminate negative factors in their communities beyond what the government is able or inclined to do.

Some examples might be: NAACP, Anti-Defamation League, American Indian Movement, League of Women Voters, National Organization of Women, American Civil Liberties Union, American Federation of Labor, Child Welfare League, and American Association of Retired Persons.

4. Then have students look at their responses to #I on the Global Ills sheet, and try to think of the names of non-governmental agencies or organizations which address those ills on the national, state, and local community levels.

5. Have small groups share their matched lists with the class.

6. Finally choose from their lists, several organizations serving diverse needs. Assign one organization to each small group. Give the groups the following directions:

* Read and conduct interviews to find out about the work of the organization.
* Make note of the following information:

√ **When, where, and why was the organization started?**
√ **What is its mission/goal?**

√ **How large is it?**
√ **What influence has it exerted?**
√ **How does the organization go about doing its work?**
√ **Does the organization affect people in this community in any direct way? Explain by giving examples.**
√ **Would you like to work as a volunteer with this organization? How do you get information about working with this group?**

* Conduct interviews to find out what people in the community know about the organization. Tally the interview responses and formulate a general statement of conclusions .

7. Using the information you have gathered, prepare a presentation to inform the rest of the class about the work of this organization. Include the following elements:
**√oral presentation**
**√chart, graph or map to illustrate some information about the organization**

8. Journal: If you were given the power to eliminate one serious problem within yourself, in your community, or in the world, which problem would you choose to solve? Give reasons for your choice.

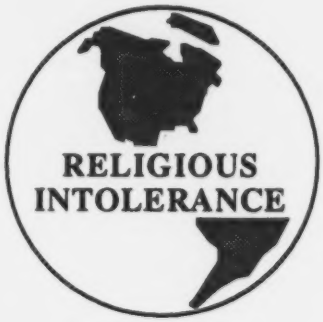
## Handout #28
## The United Nations Addresses Global Ills

The UN has made important statements and taken influential action regarding ills affecting the freedom and quality of life of the world's people.

**I. On each globe that names a problem affecting your school-write 1, your community-2, your state-3, our nation-4, the world-5, or all of the above-6.**

**II. On the lines beneath each globe, write the name of a United Nations organization or document that addresses the problem named.**

_____
_____

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GENOCIDE

ENVIRONMENTAL
DESTRUCTION

CHILD ABUSE

POLITICAL
OPPRESSION

TYRRANNY

RACISM

WAR

## Handout #29
## Excerpts from the U.N.Convention on the Elimination of All Forms of Racial Discrimination, 1965

Introduction
Discrimination between human beings on the grounds of race, colour, or ethnic origin is an obstacle to friendly and peaceful relations among nations and is capable of disturbing peace and security among peoples and the harmony of persons living side by side even within one and the same state.

Article 1
Racial discrimination shall mean any distinction, exclusion, restriction or preference based on race, color, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or excercise, on an equal footing of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

Article 5
(All people regardless of race, colour, or national or ethnic origin should enjoy) The right to

* equal treatment before tribunals
* participate in elections
* freedom of movement
* nationality
* inheritance
* freedom of opinion
* freedom of peaceful assembly
* equal pay for equal work
* housing
* medical care
* education
* access to any place or service intended for use by the general public

Article 7
(All nations should) adopt immediate measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance, and friendship among nations and racial or ethnic groups.

## Handout #30
## Racial Discrimination:
## The United Nations Takes Action
### (Background notes on Convention)

*" The purposes of the United Nations are... to achieve international cooperation... in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, and religion..."*
*-Charter of the United Nations (extract from the preamble)*

*"All human beings are born free and equal in dignity and rights..."*
*-Universal Declaration of Human Rights (article 1)*

In one international declaration, covenant and convention after another since the United Nations was founded, States have accepted that all members of the human family have equal and inalienable rights, and have made committments to assure and defend these rights.

Racial discrimination, nevertheless, remains a stumbling block to the full realization of human rights. In spite of progress in some areas, distinctions, exclusions, restrictions, and preferences based on race, colour, descent, national or ethnic origin, continue to create and embitter conflict, and cause untold suffering and loss of life.

The fundamental injustice of racial discrimination, no less than the dangers it represents, has made its elimination a target of action by the United Nations.

Mounting international concern over racial discrimination led the United Nations General Assembly, in 1963, to take the formal step of adopting the Declaration on the Elimination of All Forms of Racial Discrimination which makes four principle points:

Any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous and has no justification in theory or practice;
Racial discrimination - and more so, government policies based on racial superiority or hatred - violate fundamental human rights, endanger friendly relations among peoples, co-operation among nations and international peace and security;
Racial discrimination harms not only those who are its objects but also those who practice it;
A world society free of racial segregation and discrimination, factors which create hatred and division, is a fundamental aim of the United Nations.

In 1965, the General Assembly provided the world community with a legal instrument by adopting the International Convention on the Elimination of All Forms of Racial Discrimination. The Convention specifies the measures that states agree to undertake - once they have become parties by ratifying or acceding to it - to eliminate racial discrimination.

Under the Convention, States parties are pledged:

To engage in no act or practice of racial discrimination against individuals, groups of persons or institutions, and to ensure that public authorities and institutions do likewise;

Not to sponsor, defend or support racial discrimination by persons or organizations;

To review government, national and local policies and to amend or repeal laws and regulations

which create or perpetuate racial discrimination;

To prohibit and put a stop to racial discrimination by persons, groups and organizations; and

To encourage integrationist or multiracial organizations and movements and other means of eliminating barriers between races, as well as to discourage anything which tends to strengthen racial division.

The Convention came into force in 1969 after 27 States had ratified or acceded to it. At the end of 1990, the Convention had been ratified or acceded to by 128 States - more than three-quarters of the membership of the United Nations. It is the oldest and most widely ratified United Nations human rights convention.

Apart from spelling out the obligations of State parties, the Convention established the Committee on the Elimination of Racial Discrimination. The composition, mandate and work of the committee are described in this Fact Sheet, which also provides, as an annex, the full text of the convention and the list of States parties.

## Handout #31
## Excerpts from the UN Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief, 1981

Article 2.2
"Intolerance and discrimination based on religion or belief" means any distinction, exclusion, restriction or preference based on religion or belief.

Article 3
Discrimination between human beings on the grounds of religion or belief constitutes an affront to human dignity

Article 5.3
The child should be protected from any form of discrimination on the grounds of religion or belief. He shall be brought up in the spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood

Article 6.h .
(The right of freedom of religion or belief) shall include (the right) to observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief.

# Handout #32
# Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.
# (Background Notes on Declaration)

## INTRODUCTION

One of the basic purposes of the United Nations, as set forth in its charter, is the promotion and encouragement of respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

Freedom of belief is one of the rights proclaimed in the Universal Declaration of Human Rights, adopted by the General Assembly in 1948, and in the International Covenant on Civil and Political Rights, adopted in 1966.

The preamble to the Universal Declaration of Human Rights states that "the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people".

Article 2 declares that: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status".

Article 18 of the Universal Declaration of Human Rights states that: "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance."

This right was transformed into legal obligation for ratifying States in article 18 of the International Covenant on Civil and Political Rights, which states that:

"1. Everyone shall have the right to freedom of thought, conscience, and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice, and teaching."

"2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice."

"3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others."

"4. The State Parties to the present Covenant undertake to have respect for the liberty or parents and when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions."

Preparation of a draft declaration on the elimination of all forms of intolerance and of discrimination based on religion and belief originated in 1962, when the idea of a United Nations instrument on this issue was first approved by the General Assembly. Two distinct documents

were then envisaged: a declaration and an international convention.

In 1972 the General Assembly decided to accord priority to the completion of the Declaration before resuming consideration of the draft International Convention. At the Assembly's request, the question of a draft Declaration was considered by the Commission on Human Rights at each of its annual sessions from 1974 to 1981. In March 1981, the Commission adopted the text of a draft Declaration, which was submitted, through the Economic and Social Council, to the General Assembly at its regular session later that year.

On 25 November 1981, the General Assembly proclaimed the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, stating that it considered it essential "to promote understanding, tolerance, and respect in matters relating to freedom of religion and belief" and that it was resolved "to adopt all necessary measures for the speedy elimination of such intolerance in all its forms and manifestations and to prevent and combat discrimination on the grounds of religion or belief."

# LESSON 14
# FLY THE FLAG OF TOLERANCE

**"The individual can have an impact on great events if they have a desire to do something."**

**Elie Wiesel, Holocaust Survivor**

**Objectives:**
Students will
* identify individuals and gather information about people who have promoted tolerance and understanding.
* create a flag in honor of a hero/heroine of tolerance.

**Materials:**
* Handout #33 **Heroes of Tolerance Flag,** p.124
* Handout #34 **Individual Flag Sample,** p.125
* Collection of resource material for biographical reports
* Journals

**Time:** 2 class periods with on-going activities

**Set Induction:**
Display Handout #33 **Heroes of Tolerance Flag,** p.124. Explain to the students that the flag honors individuals who have contributed in some significant way to the spread of tolerance and understanding among diverse peoples. The people named might be regarded as heroes because in some cases a battle for peace, justice, fairness and opportunity became the central focus of their lives over a very long period of time.

Ask students to look at the flag, find a familiar name, and tell why that name would appear on a flag to honor heroes of tolerance.

Ask students to add other names to the list. Write the names in blank spaces on the flag (or begin a new list) as they are mentioned by the students.

**Learning Sequence:**
1. Tell the students that they will research the life and deeds of the tolerance hero of their choice. Brainstorm possibilities with the class. Encourage students to choose an unfamiliar name for research. (They may want to ask parents, friends, or other adults for suggestions.) Also remind them that tolerance is a very broad idea, and encourage them to seek information about those who have been concerned not only with racial intolerance but also intolerance involving gender, age, class, and religious issues.

2. Explain that the work will involve gathering information, and then sharing or reporting findings through their design of a flag honoring their hero. (Display Handout #34 **Individual Flag Sample,** p.125)

The **flag design** will combine the following elements:
* portrait or photo of the subject
* a symbol to represent his/her heroic efforts, accomplishments, values or personal attributes
* descriptive terms artistically scripted and placed on the flag--the words will describe the

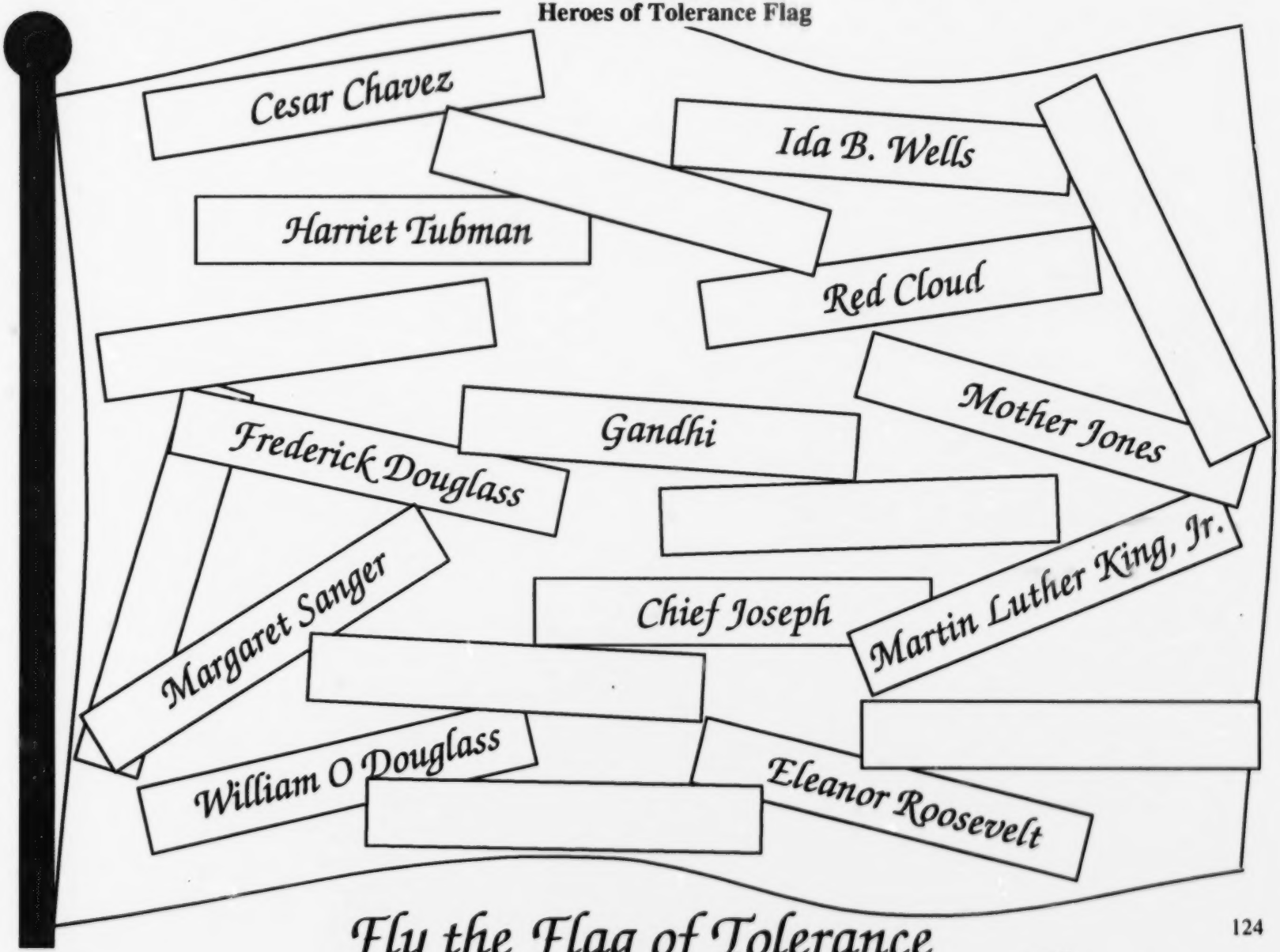
person, her/his deeds, the setting of the persons life and work, slogans of the times, etc.
* A statement to identify the person and his/her contribution to tolerance
* bibliographic info in small print at the bottom.

**Materials** for Flag:
muslin or other white fabric, fabric crayons and markers, yarn, ribbon, rick-rack, or other trimmings. (See sample)

3. Directions:
(1) Choose a subject for biographical research. Students can choose names shown and mentioned in class, or others--the only criteria is that the person made a contribution to furthering tolerance and understanding, or by his/her actions showed extraordinary (for the setting and times) tolerance.
(2) Use resource materials to gather facts about the subject. If the subject is someone who is not famous, and about whom there may be little or no information available in the library, the students must arrange interviews or other ways to gather data.
(3) Take notes about the most interesting and pertinent information.
(4) Make a list of terms relating to the subject.
(5) Plan flag layout (How do you want your finished flag to look? Remember to refer to the list of elements.)
(6) Complete the flag, and prepare flag for display.

4. Journal: At some point in the future someone may be gathering data about you, a hero of tolerance. Think about your current feelings regarding unfairness, discrimination, rights, and your plans for your future. Imagine yourself 50 to 60 years from now! What large or small things will you have done which will have made the world, or your small part of it a better place? Be sure to mention those events or conditions of your background as a young person which may have led you to become a hero of tolerance. (Try to base this part on your real life.) Write your information in the form of brief notes like a biographer might use in beginning to write a biography.

**Handout #33**
**Heroes of Tolerance Flag**




*Fly the Flag of Tolerance*

**Handout #34**
**Individual Flag Sample**

Example:

# LESSON 15
# GETTING CHANGE STARTED

**"I'm startin' with the man in the mirror**
**I'm askin' him to change his ways."**

**From the refrain in "Man in the Mirror",**
**Words and Music: Siedah Garrett, Greg Ballard**

## PART 1: KID IN THE MIRROR

**Objective:**
Students will

* identify possibilities for change and strategies by which to increase tolerance in school and the community

**Materials:**

* Copy of audiotape "Man in the Mirror" (Optional)
* News magazines and newspaper clippings about discrimination, diversity conflicts locally and nationally
* Journals

**Time:** 1 class period

**Set Induction:**
Write words from lyrics in introductory quote on board (and play audio tape, if available). Or use other appropriate songs suggested by students. After listening and reading, ask the students to give their idea of the message of the song. (In order to change the world, each person needs to change him/herself.)

**Learning Sequence:**
1. Tell students that they will be engaged in trying to find solutions for diversity problems that effect our school and community. Help students to understand that these types of problems do exist, even though there may not be much racial diversity in the school or community.

As a way to begin the work and help students recognize the diversity that exists, have small groups prepare two lists under the headings School and Community. For each list students will generate names of groups that exist. Examples: School--preppies, head-bangers, nerds, whites, blacks, Indians, teachers etc.

Display groups' lists for viewing by class.

2. The second task for the small groups is to list the diversity issues that exist or incidents that have occurred in the nation, state, local community or school. Example - School: more resources for boys than girl's athletics, difficult for wheelchair users to get around in the school.

Allow students to utilize the collection of news articles and magazines to gather information for this task.

Share results of small group work with the class.

3. Have the class attempt to reach consensus on which of the issues listed are the easiest to resolve.

4. After sharing, ask the class, " How can we create a world where fairness and equal opportunity rule and discrimination is eliminated.? Ask the group to formulate a statement describing what would have to happen in order to achieve a perfect world. Share the ideas in class. Display the statements generated in each group.

5. Discuss Michael Jackson's idea that the first step in changing the world is changing yourself--does that idea have validity for you?

6. Journal: Ask the students to recall the lyrics to *Man in the Mirror*, and to do some thinking about their own prejudices. Ask, "When you look in the mirror do you see a person who can help our world, nation, state, community or school take some important steps toward tolerance? Are you fair-minded, sensitive and tolerant of personal and cultural diversity?"

Write an essay to describe yourself in terms of your own tolerance levels for various kinds of diversity. Also, give your ideas on how you can begin to change your own attitudes, and broaden your own thinking, and develop within yourself a more multi-cultural perspective.

## PART 2: WHAT CAN THE KID IN THE MIRROR DO ABOUT INTOLERANCE?

**Objectives:**
Students will
* formulate plans of action for countering intolerance.
* role play strategies for responding to intolerant behavior that they witness.

**Materials:**
* Handout #35 **That Chinese Girl**, p.131
* Handout #36 **Situations for Roleplaying**, p.132
* Handout #37 **Here's What I Can Do**, p.133

**Time:** 2 class periods

**Set Induction:**
Read story, **That Chinese Girl** (Handout #35, p.131) to the class. Ask the students to respond to the following questions:
* How would you describe the behavior of the group of students?
* How did Jason feel about what was going on?
* Why didn't Jason speak up in the girl's defense?
* Do you think Jason did the right thing?
* Can you understand his reluctance to speak up?
* What good or bad things might have happened had he spoken out?
* What would you have done?

**Learning Sequence:**
1. Tell the students that in their small groups they will generate ideas about responding to prejudice.

Distribute Handout #36 **Situations for Roleplaying**, p.132 to each small group. (Teacher note: Depending on the group and the setting, it might be simpler and more valuable to have students use examples of actual situations that have occurred in the school or community with which students have first-hand knowledge.)

2. Directions for the groups:

(1) Read the situation and be sure that everyone in the group understands what has happened.
(2) Imagine that you are witnessing the incident. Have each person in the group tell what they truly think they would do in the situation.
(3) The group should then discuss what they think an intelligent, sensitive, and effective response would be.
(4) Create a role play based on the group's idea of a good way to respond to the intolerance shown in the situation.

3. As students perform, ask other groups to evaluate each improvisation and to provide feedback to the performing group about their idea for reacting to intolerance.

4. Distribute Handout #37 **Here's What I Can Do**, p.133

Tell students to think of examples of intolerance or insensitivity that have actually occurred in school or the community. For each example have students list five brainstormed ideas of actions that they personally can take to counter intolerance.

After brainstorming have students go back and think carefully about each idea. Instruct them to **underline** the idea that is the best idea on the list. Make a **star** by the action that would be scariest or most difficult for them to take. Write an **X** to indicate that this is an idea which you have tried.

Help students to understand that in order to have the courage to stand up for someone, a person would have to have made a personal commitment to fighting injustice, and believe strongly in the goal of eliminating intolerance. Your behavior really does grow from your values and beliefs.

5. Finally ask students to make a pledge to counter some form of intolerance--sexism, racism, religious intolerance, classism, etc. Display pledges without name identification.

## PART 3: WHAT DO I SEE IN THE MIRROR

**Objective:**
Students will:
* identify strategies for developing a multi-cultural perspective within themselves.

**Materials:**
* Handout #37 **What Do I See in the Mirror?**, p.134
* Journals

**Time:** 1 class period

**Set Induction:**
Display quote: **"Racism is like a cold. We are not responsible for catching it, but we're responsible for treating it once we get it. We are responsible for recovering from it."** (James Dobbins, Professor of Psychology, as quoted in "Issues of Race" interview, Minneapolis Star Tribune, 1990)

Ask students to read the statement and share their reactions. The following questions may be helpful in facilitating discussion:

* How do people "catch" racism, sexism or and other anti-people attitudes?
* How do you know when you've got it? What are the symptoms?
* Is it preventable?
* How can you recover from it?

**Learning Sequence:**
1. Tell students that they will begin by examining and trying to extend the analogy, **"Racism is like a cold..."** They will do this by listening to some common beliefs and also some observations about colds, and thinking about whether those same beliefs and observations would apply to racism as neatly.

Read the statements one by one and encourage discussion after each. As students share their opinions, challenge them to support their thinking with examples and clear explanations.

2. Give the following directions: Listen carefully to each statement that I will read about the common cold. Each represents an observation, or a widespread belief about colds. As you listen, try to decide if, from your perspective, the same statement can also apply to racism.

**Can the analogy, "racism is like a cold" be taken further?**

1. You are more likely to catch it if the people with whom you interact closely have it.
2. It spreads quickly unless preventative action is taken.
3. Some people are more likely to get it than others.
4. Generally speaking, young children seem to get it easily.
5. There is really no specific treatment for it, it just runs its course and goes away.
6. If you get it there are ways to keep it from becoming more serious.
7. If someone in your family has it, you'll probably get it.
8. It's in the air, and really hard to avoid.
9. It's the kind of thing you have to treat yourself (rather than going to get professional help ) unless it reaches a severe stage.
10. When you have it, you know something's wrong with you.
11. You are not at your best when you have it. It can affect your ability to learn, work and play well.
12. When you're showing serious symptoms of it, people usually feel sorry for you, and make allowances for you.
13. When you've got it, you feel rotten.
14. The symptoms of it are clearly recognizable and well known to most people.

3. Tell students that they will each conduct a self-examination to determine their multi-cultural healthiness. (You can define the term, ***multi-cultural*** for students in this way: ***...awareness, sensitivity, and tolerance regarding the many ways that individuals and groups differ***)

4. Distribute the handout **#38 What Do I See in the Mirror?**, p.134. Read the directions to the students:

(1) Read each item. Each reflects multi-cultural values.
(2) Think about whether or not you agree with the statement. If you do agree that the statement is true for you, list as much accurate and specific evidence as you can under that item. As you are thinking of evidence, think about ways that you demonstrate the statement in your ordinary day-to-day life.
(3) When you have completed the sheet, review what you have written. If you have had difficulty thinking of evidence for a particular item, circle its Roman numeral.

Understand that this item represents an area in which you need to concentrate some effort in order to become a multi-cultural thinker. With other students, try to brainstorm some ways that you could take some action in this area. Ask for help from parents and teachers. (For example, if you have difficulty listing evidence for # III, you could let your teachers know that you need opportunities to learn more about various cultures. )

5. Journal: Write out a statement on how you can develop yourself into a more tolerant, respectful and caring member of your family, community, nation, and world. Make a small card that you can carry with you as a reminder of your commitment to become a more tolerant, caring and sensitive individual.

## Handout #35
## That Chinese Girl

by
RoAnne Elliott

***Hey Chink, ever thought of having an eye operation? Come here, I'll stretch out those eyes for you. You'll be able to see your egg rolls better!***

They're at it again. The kids in my class are shouting out those stupid insults to that Chinese girl who just came to our school. She just sits there. She doesn't say or do anything to defend herself. I guess she's scared.

I feel sorry for her, that's why I never join in the laughter. My name is Jason. I'm black like most of the kids in my school. As far as I know this Chinese girl is the only one of her kind here. That's probably why some kids like to tease her so much.

My best buddy, Tyrone is one of the worst. Every time he sees her he shouts, "Hey there goes that Chinese girl." Then he says something stupid about her looks, or he starts making silly sounding words to make fun of Chinese language, "ling-long, ding-dong" Of course everyone screams with laughter at that.

I usually just turn away and pretend not to hear. I told my dad about it. He said I should just tell Tyrone to knock it off. I just nodded, but privately I was thinking, "Yeah, right Dad--easy for you to say!"

## Handout #36
## Situations for Role Playing

#1 A Jewish family moved into the neighborhood. You were there when a group of your friends and classmates planned to paint a big swastika on their front door in the middle of the night.

#2 A recent immigrant from Laos is in the grocery store. Your friends start making funny noises to imitate this person's speech. They get very loud and silly.

#3 Everyone in your theatre group is the same race. A person of a different race gives the best audition for the lead role in the play. Everyone rejects this person because they do not wish a person of a different race to have such an important a part in the play.

#4 A woman in her 60's is an experienced cosmetics salesperson. She interviewed for a job at your mom's store, but your mom told you she wanted only very young, beautiful women to work at the cosmetics counter. For that reason she would not consider the older woman's application.

#5 The new Biology teacher at your school uses a wheel chair, and has full use of only one of his arms. Your classmates worry this will not be a good teacher, and are planning to circulate a petition to inform the school administration that they object to having a teacher with disabilities.

#6 The cheerleader advisor at your school wants the cheerleaders to have what she calls a 'wholesome' look. Therefore she blocks participation by students who don't fit that image. She told you that she rejected one girl who did well in try-outs because she wore heavy make-up.

#7 The community center holds classes for teens who want to earn a child-care certificate. When a boy showed up for the class, he was told that the class is for girls only, because girls are naturally better at caring for children.

## Handout #37
## Here's What I Can Do

School

An example of intolerance at my school:

5 ways that I can counter this intolerance:

1.

2.

3.

4.

5.

Community

An example of intolerance in my community:

5 ways that I can counter this intolerance:

1.

2.

3.

4.

5.

**Underline** the idea in each box that you think is the best idea.
Make a * by the idea that would be the scariest, or most difficult for you to take.
Write an **X** to show that the idea is one that you have tried before.

## Handout #38
## What Do I See in the Mirror?

A Multi-Cultural Self-Assessment
(Am I ready and able to be a helper in a richly diverse world?)

Here is a way to think about your own levels of tolerance. The process of completing this sheet can let you know what things you need to do in order to help yourself develop a more mult-cultural way of thinking, seeing, and living.

I. I like being around people of different races and cultures.
EVIDENCE: (example: I have many friends who are not of my racial group.)

II. I am respectful of others' uniqueness.
EVIDENCE: (example: I avoid making fun of hair or clothing styles)

III. I am interested in learning about people whose cultures and lifeways differ from mine.
EVIDENCE:

IV. I am concerned that everyone is treated fairly.
EVIDENCE:

V. I have some information and interest in learning about how prejudice has hurt people, communities and nations.
EVIDENCE:

VI. I have strong feeling against racism, sexism, and all other forms of prejudice and discrimination.
EVIDENCE:

## SELECTED RESOURCES
## Age Appropriate Materials

**Amnesty International** 2500 clubs in US schools; promotes implementation of human rights; Urgent Action letter writing campaign. **Contact:** Amnesty International, USA, 322 8th Ave, New York, NY 10001, 212-807-8400.

**A Child's Right: A Safe and Secure World** a teaching module for upper elementary on the United Nations Convention on the Rights of the Child. Students "adopt" a child and through a series of activities explore the rights guaranteed their new friends by the convention. **Contact:** United Nations Association of Minnesota, 1929 S 5th St, Minneapolis, MN 55454, 612-333-2824.

**Come to the United Nations, It's Your World** (Poster) The UN Secretariat Building in full color with flags of various members; **Contact:** United Nations Publications, Sales Section, Room DC2-853, Dept 701, New York, NY 10017, 212-963-8302 (North America, Latin America, Asia and the Pacific); United Nations Publications, Sales Section, Palais des Nations, 1211 Geneva 10, Switzerland, (22)7-34-60-11 Ext Bookshop (Europe, Africa,Middle East).

**Cross Cultural Communication Exchanges: Creating the Intercultural Classroom-** A book written by and for educators on how to establish links and connect with students and teachers from other cultures; **Contact:** Minnesota Department of Education, Roger Wangan, Social Studies and International Education, 635 Capitol Square Bldg, 554 Cedar St., St. Paul, MN 55101 (Enclose a self-addressed envelope).

**Harambee: The Book Club for African-American Families and Friends** a catalogue of novels, biographies, essays, history, art and more-all dealing with blacks and most written by blacks. **Contact:** Box 603, Wilton, Conn., 06897.

**International Development in a Global Contest** a teaching module that guides students through an inquiry strategy that will help them see the developing world, and groups within the US experiencing development problems, through the eyes and experience of that population. **Contact:** United Nations Association of Minnesota, Mary Eileen Sorenson, 1929 S. 5th St, Minneapolis, MN 55454, 612-333-2824.

**In the Child's Best Interest** A Primer (elementary level) on the UN Convention on the Rights of the Child, Third Edition, by Kay Castelle; **Contact:** Foster Parents Plan International, Defense for Children International-USA, 210 Forsyth St, New York, NY, 10002, 212-353-0951. (There are a number of Defense for Children International sections in countries outside the USA: Call/write New York Section for addresses.

**See Me, See My World** Elementary teaching unit designed to increase understanding of the Third World through children's art from around the world; **Contact:** Foster Parents Plan, 155 Plan Way, Warwick, RI, 02886, 1-800-556-7918.

**Skipping Stones** A children's magazine that provides a place for children of diverse backgrounds from around the world to share their particular experiences and expressions; **Contact:** Skipping Stones/Aprovecho Institute, 80574 Hazelton Rd, Cottage Grove, Oregon, 97424, USA, 503-942-9434.

**Understanding the United Nations** A teaching module for grades 7-12 that introduces students to the importance of the UN through 10 lesson plans that teachers can readily integrate

into existing courses. **Contact:** United Nations Association of Minnesota, Mary Eileen Sorenson, 1929 S. 5th St. Minneapolis, MN, 55454, 612-333-2824.

**UNICEF Classroom Materials, Films, Videos** 333 East 38th St, New York, NY 10016, 212-686-5522

**UNICEF Day** (October 31) Information and materials on observing this day, including Halloween collection boxes; **Contact:** US Committee on UNICEF-United Nations Children's Fund, 333 East 38th St, New York, NY, 10016, 212-686-5522.

**UNICEF Halloween Boxes** For the UNICEF Field office nearest you and the contact number for ordering UNICEF Halloween boxes, **Contact:** US Committee for UNICEF, 333 East 38th St, New York, NY, 10016, 212-686-5522.

**The Universal Declaration of Human Rights: An Adaptation for Children-** A book for children based on the 1948 document by Brazilian sociologist and children's book author, Ruth Rocha; **Contact:** United Nations Publication Services, United Nations Sales Section, Room DC2-853, Dept 701, New York, NY, 10017, 212-963-8302.

**World of Difference** 15 S. 9th St, Suite 485, Minneapolis, MN, 55402, 612-349-2865.

## United Nations Materials

**Basic Facts About the United Nations** A resource book that describes in summary form the basic workings of the United Nations; **Contact:** United Nations Association-USA, 485 Fifth Avenue, New York, NY, 100017-6104, 212-697-3232.

**Center for Human Rights** New York Liaison Office Free booklets and posters on human rights in limited amounts; Books, journals on human rights. Human Rights Day, December 10. **Contact:** Center for Human Rights, Room S-2914, United Nations, New York, NY 10017.

**Charter of the United Nations**

**Convention on the Elimination of All Forms of Racial Discrimination**

**Convention on the Elimination of Discrimination Against Women**

**Convention on the Rights of the Child**

**Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief**

**Forward Looking Strategies For the Advancement of Women to the Year 200** **Contact:** United Nations Sales Section, Room DC2-853, Dept 701, New York, NY, 10017, 212-963-8302.

**Issues Before the General Assembly of the United Nations** An annual publication giving up-to-date information on issues addressed by the UN General Assembly; **Contact: United Nations Association of the USA (UNA/USA), 485 Fifth AveNew York, NY, 10017, 212-697-3232.**

**Immigrant and Refugee Children in the US** Brochure describing the plight of immigrant

and refugee children in the USA; information on this and other activities concerning rights of immigrants and refugees available; **Contact**: Center for Human Rights and Constitutional Law, 256 S Occidental Blvd, Los Angelos, California, 90057, 213-388-8693.

**UNESCO** Free magazine, UNESCO Sources, contains short articles on education, science and culture. Contact: UNESCO, 7, Place de Fontenoy, 75700 Paris, France.

**UNESCO Films** (catalogue) UNESCO Liaison Office, 2 United Nations Plaza, Suite 900, New York, NY 10017.

**UN Film and Video Catalogue** UN Radio and Visual Service, Department of Public Information, Rm S-845, United Nations, New York, NY, 10017212-963-6939.

**UNIPUB-** Distributes publications from FAO, GATT, IAEA, ILO, IMO, UN, UNESCO, UNITAR, UNU, WIPO and other international sources. Free catalogue. **Contact:** UNIPUB, 10033-F King Highway, Lanham, MD, 20706-4391, MD: 301-419-7666; US: 800-233-0506.

**United Nations Association of the USA (UNA/USA),** 485 Fifth AveNew York, NY, 10017, 212-697-3232.

**United Nations Bookshop,** Room GA-32, New York, NY, 10017, 212-963-7680; 800-553-3210

**The United Nations in the Classsroom** An information packet on recommended educational materials for elementary and secondary educators and reference material for high school libraries. **Contact**: United Nations Association of the USA (UNA-USA), 485 Fifth AveNew York, NY, 10017, 212-697-3232.

**United Nations Sales Section** (Free catalogue of UN publications)- Room DC2-853, Dept 701, New York, NY, 10017, 212-963-8302.

**Women in Film** (Catalogue) UN Non-Government Liaison Service, DC-2-1116, United Nations, New York, NY 10017.

## EVALUATION

Your brief evaluation of this curriculum would be greatly appreciated by its authors and publisher. Please send your comments to the address below.

Title of curriculum used: _____

Number of students taught: _____ Grade level: _____

Course title used in: _____

How used (eg. supplemental, with Model U.N., etc.): _____

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Students comments: (If more space is needed, please attach.) _____

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Teacher comments: _____

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Strengths/Weaknesses of the curriculum: _____

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Suggestions for improvement: _____

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Other topics and issues for which you would like to see teaching aids developed: _____

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Suggested format for these teaching aids (eg. video, software, etc.): _____

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Materials you have used to teach about the United Nations that you would recommend: _____

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